

Pulpit-Sayings,
OR, THE
CHARACTERS
OF THE
Pulpit-Papist
EXAMINED.

IN
ANSWER
TO THE
Apology for the Pulpits,
AND IN
Vindication of the Representers against
the Stater of the Controversie.

With Allowance.

L O N D O N,

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TO THE READER.

IF to be a *Papist*, is to be that which is describ'd in the following *Characters*, I do here declare, that I am none: and that I am so far from undertaking *Apologies* for Men of *such Practices* and *Belief*, that I here profess a hearty detestation of all such Engagements. What kind of Religion is it then, that is here set forth in these *Characters*? I call it *Pulpit-Popery*, and him that professes it, a *Pulpit-Papist*: that is, *such Popery*, and *such a Papist*, as is describ'd by *Ministers* in their *Pulpits*, and which the People are taught to pursue with Hatred and Contempt. Well, and am not I then *such a Papist*, and is not my Religion *such Popery*? No, I profess, I renounce *such Popery*: and if there be any *Papists* that are taught *such a Religion*, I here *Protest* against them. And is it possible then, that a *Papist* can renounce *Popery*? Yes, any *Papist* in Town may safely renounce this *Pulpit-Popery*, which is so unlike the *Doctrine* and *Faith* we are oblig'd to learn in *our Church*, that whosoever will be a *good Papist* must, instead of assenting to, disclaim every Point that is here set down by the *Pulpits*, as Articles of his Religion.

But this is a foul Aspersion, says somebody, and a most scandalous Reflection upon the *Pulpits*, to pretend, that whilst they undertake to describe the *Papists*,

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pists, they assert such Principles for Popery, which the Papists detest as much as they. 'Tis true indeed, I confess, 'tis a thing in which they are something concern'd: But as long as those Chairs pretend to no more than a *Fallibility*, 'tis a thing they themselves own, that they may be mistaken: and I go but one Step farther, and modestly say, that in these Points relating to the Papists, They are mistaken. And pray now, where is the Crime in this? I hope I may be suppos'd to know what my Religion is, as well as they: and if they declare to their Congregation, that our Religion is what I know it is not, I am bound, in defence of Truth, to declare They are mistaken. I'll tell you, as long as the Pulpits employ themselves in correcting the Vices of their Congregation, in teaching them to lead good Lives, not to use Frauds, nor Cheat, nor Lye, nor Swear, nor Blaspheme, to avoid all Excesses, &c. I commend, I applaud them, I speak all the good things that possibly I can of them. As long as they discourage those under their Charge, from Praying to Images, from attributing Satisfaction and Expiation to a Crucifix of Wood or Stone, from putting any trust in it, from esteeming every thing good and meritorious, that makes for their Cause, or for their Church's Interest; from changing the Scripture into Legends; from Preaching Purgatory instead of Repentance, Faction instead of Faith; from the thought of Compounding with Heaven for Unforgotten Sins; of procuring Indulgences for Deadly Sins for many Years to come; from Worshipping Bread and Wine as God himself; from appearing before God Dumb and Senseless, and saying their Prayers without Attention; from binding themselves to Ignorance by Vow, &c. As long, I say, as they discourage their Flock from these Follies and Abominations, they do exceeding

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exceeding well, they do like Christians, I joyn with them, and desire them to hold on these so wholesome Lessons. Again, as long as they declaim against the *Abuses of Relics, of Pretended Miracles, of Confession*; against the *ill Example, scandalous Lives, Pride and Covetousness* of some Church-men; against *Tyranny, Murder, Usurpation, Cruelty, Oppression, Massacres, Plots, Treasons, Rebellion, &c.* This is still all very well; 'tis what *Catholics* do, and I would do it my self, were I to Preach; I have nothing therefore to say against the *Pulpits*, whilst they are engag'd in these Subjects, but concur with them with all my heart. But when they take a Step beyond this, and lay all this at the *Papists* doors, and describe all these *Absurdities* as the Religion of the *Papists*; and that to become a *Papist*, is to be instructed in, and oblig'd to the Profession of all these *Monstrous Abominations*; here I think my Self my Religion and Church concern'd; and therefore I step in with my *Advice to the Pulpits*: and tho', I confess, 'twould be a daring Presumption in me to pretend to direct them, how they are to Guide and Feed their own Flock; yet I take it for no such Crime to put them in mind, that they be not *Injurious to their Neighbor*: This is a *Lecture* all Christians have a Right to Preach; and therefore with this Sermon of *Advice* I make up to our *Preachers*, who are so forward in making *Characters* of the *Papists*. I tell them, that tho' they may have but little Affection for the *Papists*, yet they ought to be careful, not to be *Unjust to them*, not to *wrong them* in their Reputation, not to *defame them* upon the account of every *Idle Story*, not to promote *Calumnies*, Preach out of *Narratives*, nor to set up every *Misconstruction* of their own Phancy, every *Opinion* of Authors, every *Extravagancy* of her Members,

bers, for the *Profess'd Religion* of the *Papists*. This, and much more of this kind, I put them in mind of; and tho' it be so truly *Christian Advice*, yet I find they take it unkindly; they are not willing to be thought Men of *such Principles*, as to stand in need of this Advice. Now, for my part, I never pretended that they were of *such Principles*, as to proceed in this manner; and be so unjust to the *Papists* *designedly*: But alas! there's a great deal of Mischief done in the World, which is never done by *Design*. There are some little Accidents to which *Frail Human Nature* is very subject, call'd *Passion*, *Prejudice*, *Prepossession*, *Disaffection*, &c. These are very *insinuating* things, and of a *treacherous* nature, which put Men upon the worst of Engagements, and do the greatest Mischiefs in the World, without any *open Design* of doing any. And therefore, since the matter of *Fact* to me is certain, the *Mischief and Injustice done*, and we here suppose without *Design*, I must desire the *Preachers* to reflect, whether none of these *Mischievous Accidents* at least, ever went up with them into the *Pulpit*; whether *Passion* and *Animosity* never crept with them into those *Chairs*; whether *Prejudice* never influenc'd their *Pen* and *Tongue*; whether *Prepossession* never bias'd their *Reason* and *Judgment*; and likewise, whether they never rack'd a *Text*, in compliance with the *Temper* and *Humor* of their Flock. The People, we know, cannot always bear the *Truth*; they sometimes say with the *Jews* (*isa. 30. 10.*) *Prophesie not unto us right things; speak unto us smooth things, prophesie Deceits*: Did the *Preachers* never follow this *Bent* of the People? Come, I wish they would make a thorough Examination into themselves. I fear they are *Frail*, are under *Temptations*, and yield to them sometimes like other Mortals.

Mortals. Where there is so much of *Division*, and different *Interests*, I suspect all these *Evil Qualities* must have some access: 'twas ever so from the beginning; and I apprehend 'tis from the ill Direction of *these*, our Religion has suffer'd so much. For my part, I seldom hear any speak of *Popery* now, but presently a *Sour* and *Peevish* Temper appears against it, and *Sober Reason*, which ought to guide every Christian in the Concern of Religion, seems to be quite laid aside; and this is a sign, that the Contention is more for a *Party*, than a Zeal for *Truth*, which needs not the assistance of these Ill Qualities to defend or enlarge its Possessions. But these are only the natural Consequences of *Division*, which under the Pretext of *Religion*, puts Men upon the most unwarrantable Methods both for securing themselves and defeating their Neighbors. And 'tis not we only that are sensible of these ill Effects, but others too. And therefore let me here take occasion more solemnly to complain, that since the *Pretence* to Religion has torn Christianity into *Parties*, Animosities and Hatred have taken the place of Love and Unity; *Fears* and *Jealousies* have pass'd for solid Reason and Judgment; and scarce any *one* Body of Christians have been known by *another*, but under *false Colours*, and a *base Disguise*. Hence it is, that whilst few discover scarce any *Beauty* and *Order*, but in their own Communion; and in all others there appears so much of the *Monster*, Heats every where encrease, and Men as fiercely engage each other, as if their *Opposites* were nothing better than *Turks* or *Infidels*; and the Truth of Christianity which they so earnestly contend for, is lost by their uncharitable Dissentions. The truth of this let every one consider in their several Divisions, and
when

when they have been serious a while in this so lamentable a Prospect, and view'd the distracted State of Christians, let them compare it with the Command of Christ, of *Love one another*; and *Be ye one, as I and my Father are one*; and if the Sight do's not move to Compassion, and engage as many as behold it, to a zealous removal of these Differences, 'tis because these *Schisms* have destroy'd all *Charity*, and under a false Glo's of *Godliness*, have taught Men to forget their Duty both to God and their Neighbor. For my part, I have experienc'd the truth of this in Men of all Persuasions in regard to the *Religion* I profess. I have heard and seen it rail'd at, condemn'd, set upon the same File with *Turcism* and *Infidelity*, abandon'd even to the blackest Hell; and as many as profess it, reputed no better than *Madmen* or *Fools*; and not made the Objects so much of *Compassion* and *Pity*, as of *Hatred* and *Scorn*. This, I say, I have seen with a confusion of Spirit, and deep resentment of Soul; and wondred, how a *Religion*, by which I had been taught to *Love God and my Neighbor*, and to perform all *Christian Duties*, should by other Christians be render'd so *black* and *odious*, and her *Doctrins* so *hellish* and *dammable*. But this was not long a Mystery; a little Consideration soon discover'd, that 'twas none of *my Religion* was thus hotly decry'd, but a *Monster of Iniquity* set up under her *Name*. And, that tho' her Members were Ridicul'd, Persecuted and Defam'd, yet 'twas for *Doctrins* they were never taught by her, and for *Facts* they were either not concern'd in, or not approv'd. And so it appear'd that this great disturbance of Christianity, this effacing its Beauty, this so wide a breach of Charity, this propagating of Divisions, this inverting the *Doctrin*

of Christ, and teaching Men to hate, instead of love; one another, was chiefly occasion'd by *Misunderstanding*, by *false Dresses*, *counterfeit Colours*, and *imagin'd Monsters* more than *real ones*. And is not this a shame to Christendom, that it should be thus torn in pieces for *Dreams* and *Phancies*, to have its Peace broken to fight with *Shadows*, and that Reasoning Men should, for *Fears* and *Jealousies*, run down the most Fundamental *Doctrins* and *Commands* of Christ? But there's enough of this; and 'tis time, that as many as pretend to be Followers of Christ, should now set their Hand to the recovering his Glory, and the Credit of the *Religion* they profess: that we, who own our selves oblig'd, to be of *one Mind* and *one Spirit*, to preserve a mutual *Peace* and *Unity*, may be no longer a Scandal to *Atheists*, *Jews*, and *Turks*, and by our *Divisions* overthrow that Kingdom, which we all zealously pretend to maintain. Since therefore the great occasion of this Mischief is, that Christians know not one another; that hence they raise to themselves *Adversaries* upon *mistake*, and as fiercely engage them, as if they were *real*: nothing can possibly more contribute to the Common Peace and Unity of Christendom, than that every *Division* of *Pretenders* should fairly lay open the Particulars in which they look upon themselves abus'd, shew wherein they are wrong'd, so to endeavor the remove of all *Misunderstandings* and *Mistakes*. This, I don't question, would be highly advantageous, for the recovering the Blessing of the Primitive Believers. And because amongst all other Communions, that of *Popery* is become the greatest *Bugbear*, frights People into all the Extravagancies of the Heathens, in defence of the *Gospel*, makes them trample all the *Commands* of Christ under

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foot, for the support of Christianity ; is reputed the greatest Aggrievance, the common Seed of Divisions, and what chiefly seems to render all amicable Compositions impossible : I'll endeavor, in order to this General Good, to let the World see, 'tis only *Mistake* or *Passion* has made her so deform'd a *Monster* ; and that tho' she be commonly pretended the *Occasion* of many *Pagan Proceedings* amongst *Christians*, 'tis not for what *She really is*, but what *She's made to be* by such unquiet Spirits, who cannot make good their *Posts*, and vent their violent *Passions* with Applause, unless set forth under this Cloke of *Religion* : And consequently, that were *She truly known*, as to her genuine *Faith* and *Doctrin*, the greatest part of our Disturbances would be certainly prevented, the Enemies of the Common Peace would be quite disabled, as to their chiefest Engine, and *Charity* and *Love* be so far re-establish'd amongst us. This every one will conclude to be true, who has taken a Prospect of *Holland*, and those Towns of *Germany*, in which *Papists* and *Protestants* live together in one Corporation, under the same *Laws*, and making use in some Places even of the same *Churches* too ; and this with such *Freedom*, *Amity* and good *Correspondence*, that their different *Communion*, cannot be easily discover'd ; and a Man that should come out of *England* with his Head glowing with our *Pulpit-Popery*, would not be easily convinc'd of the being of any *Papists* there. Now 'tis certain, the *Papists here* and *there*, are of the same *Church*, *Principles* and *Faith*, and 'tis no Difference in this kind, makes them *there* like *other Men*, and *here* like *Monsters* ; but 'tis because *there* the *Papists* are what they are, and *here* they are made to be what they are not, but what their *Maligners* please to render

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der them. And as long as they are only look'd on through this *false Glass*, and shewn to the People under the Deformity of *many Heads and Horns*, and with the *Beast* all over, what hopes of their being receiv'd into the Bond of *Common Charity*? Or what greater encouragement for Feuds and unchristian Animosities, than that *these* should be so mark'd out for Disciples of *Antichrist*, to be pursu'd with Contempt and Hatred by their Neighbors, in the Service and Fear of the Lord? I must needs confess, that were *Popery* so foul, as 'tis in the opinion of the *Vulgar*, were its Principles so cruel and bloody, did it teach Men *Idolatry*, to worship any Creature for God, to neglect the *Commandments*, &c. I would choose rather to be Jew, Turk, or Infidel, than a *Papist*; I would willingly subscribe to all the Comparisons betwixt *Paganism* and *Popery*; I would own, that a Man must of necessity lay by both *Sense* and *Reason*, before he could take up such a *Religion*; and that to Preach against it, and endeavor its ruin, would not be only laudable, but even a *necessary Duty*. But if this *black Character* should no otherwise agree to it, than by *Mistake*; if the *Papists* should not really teach nor believe those *Fopperies* and absurd *Doctrins*, which are laid to them, but utterly abhor and disclaim them; then 'tis certain our little World has been fill'd with Confusions upon *Imagination*; it has been frighted into most unaccountable Practices, by idle Jealousies; and there can be no surer way for retrieving the past, and preventing all such like Mischiefs, than by more closely examining the thing we fear, and seeing whether it be a *real Monster* we dread, or else something *artificially dress'd* up for to fright the unwary.

For my part, I am not asham'd here to own, that

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my Religion is *Poper*y, as taught and deliver'd by the Church of *Rome*; I embrac'd it without the influence of any *Temporal Motive*, and I continue in it, upon the hopes of obtaining Salvation, in the Profession of her *Faith*, and observance of her *Doctrins*, through the *Merits* and *Passion* of my ever Blessed Redeemer. And 'twas no small surprise to me, to hear *this* very Church, (the Purity of whose Belief and Doctrin I admir'd) so positively decry'd for the *Whore* of *Babylon*, for the Promoter of all Inhuman Barbarities, rank'd with *Paganism* and *Turcism*, the Prophaner of God's Holy Word, and Propagator of the Doctrin of Devils, &c. I was alarm'd at this Character, and immediately concluded, that *if this was so*, I had been greatly mistaken, and instead of putting my self into the way of *Heaven*, had certainly fall'n into the very Mouth of *Hell*. This put me upon some Reflections, and oblig'd me to enter into a more strict Scrutiny of my Religion, and my self: I did both with seriousness, knowing that the Concern was of *Eternity*, and whereon depended my Soul's Salvation or Damnation. Upon examination of my self, I could not find that, I had been taught any of those Hellish Doctrins charg'd against my Church; or that *She* any where deliver'd them: but on the contrary, that I had been directed by Her, *To worship and adore one only Living God; To serve him with fear and trembling; To love him above all things; To keep his Commandments; To love my Neighbor as my self, and in all things to fulfil the Law of Christ; That nothing was so contradictory to this Law, as to commit Idolatry, to prophane the Word of God, or any ways to propagate Superstition, or the Doctrin of Devils; And that I ought rather to suffer Death a thousand times, than once incur the Guilt of any of these Crimes.*

Now

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Now here, what could I think, finding my *Church* wholly *opposit* to the *Character* given of it; and my self lying under the Scandal of such *Doctrins*, which I did as much abhor, as Hell and Damnation it self? I was convinc'd of the falseness of the Charge, and that the Accusation was a *Calumny*; but whether proceeding from *Mistake*, *Misunderstanding*, *Ignorance*, *Faction*, *Interest*, *Passion*, or *Malice*, I was not able to determine. But a farther enquiry into the *Proofs*, produc'd for the making good this Charge, gave me some satisfaction: For here amongst these, I found a great number of *Matters of Fact*, as *Massacres*, *Usurpations*, *Murders of Princes*, *Treasons*, *Plots*, *Conspiracies*, *Persecutions*, and other such unwarrantable Practices, charg'd against the Members of this *Church*. I found again the vicious and scandalous Lives of some of her chief Prelates, their *Pride*, *Covetousness*, and *Luxury*, laid home; as likewise the ill Examples of other Ecclesiastical Dignitaries, as of *Cardinals*, *Bishops*, and *Priests*; their *Ignorance*, *Simony*, *Oppression*, *Cruelties*, *Excesses*, &c. Then the loose and *extravagant* Opinions of many of her *Doctors*. Lastly, many Superstitions and Abuses found amongst the People, their being impos'd on by some with idle Inventions, the noise of Relics and Miracles, and being Priest-ridden a thousand other ways. These I say, I found, with others of the same blackness urg'd against Men in Communion with my *Church*. And hence a Conclusion drawn upon the *whole Church*, upon her *Doctrin*, and all in her Communion, of *their being as foul as Hell*, of *the same Tincture with these Villanies and Crimes*. And here it was I began to lay aside all Troubles and Scruples concerning my Religion, being now well satisfi'd, that the frightful *Character*

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vaster of my *Church*, which surpris'd me before, was not taken from her *Faith* and *Doctrin*, but only from the Vice and Wickedness of such, who tho' perchance in her Communion, yet follow'd not her Direction : and that 'twas rather a black Record of as many villainous Practices, as had ever been committed by any of her Members, Shamm'd upon the People for a Draught of such things the *Church* taught, encourag'd, and approv'd. And here upon the whole, I could not but lament these uncharitable Proceedings, to see so great a Body of Believers, such an infinit number of Christians, of which I was one, lie under so base, so scandalous a Reproach, to see them condemn'd for the Abettors of such *Principles* which they detested and abhor'd ; and the *Crimes* of their Ancestors made to be their *Religion*. For my part, this Method appear'd to me much beneath all Reason and Religion. I thought, if this were once allowable and just, we might all be Indicted for Felons and Horse-stealers, because many of our Church had been convicted of those Crimes ; that the Debaucheries of the *Stews*, *Whitefriars* and the *Mint*, might be prov'd to be according to Precept ; and the *Rules* of Christianity be exactly drawn, by the *Offences* of those that transgress them. I must confess, had I, upon examination, found, I had been taught by my *Religion*, or of my self approv'd those *Villanies*, for which, under the name of *Papist*, I, with all of my Communion have suffered in our Reputation, I should own all as *Just* and *Deserv'd* : but since we, as *Papists*, have always before God, and are ready before Men, to disclaim and utterly renounce all such *Facts* and *Principles*, without the least Injury to our *Religion*, whatsoever we suffer on this score, cannot be, but as much against *Justice*, against *Charity*, and against

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against *Christianity*, as against *Us*: and the very *Apo-*
stles themselves might upon as good reason be con-
demn'd of all the *Abuses* and *Errors* of their *Reprobate*
Brethren, as we of all the *Crimes* and *Fopperies* pra-
ctis'd by Extravagant Men of our *Church*. I cannot
therefore, considering how damnable a Sin *Calumny*
is, and the defaming a vast Society of Christians with
the most infamous of Crimes, I cannot, I say, but have
so much Charity for the most violent of our Opposers,
as to think, that did they but believe us *Innocent* in these
Respects, they would no longer pursue us with such
Infamy and Reproach: and consequently that a great
reason why we are thrown out by so many, from the
number of Christians, and degraded by others amongst
Turks and Infidels, by others condemn'd for Idolat-
ters, by others reputed as Bloody and Barbarous, by
others as Ideots and Mad, by others as Blind and Su-
perstitious, by others as Ignorant as Asses, Horses,
and Mules, &c. is because, *they know not what we are,*
what we Teach, nor what we Believe; because they take
the *Offences* of some of our Members, for the *Religion*
of all; the *Opinions* of some *Casuits*, for the *Doctrin*
of the *Church*; the *Vices* of Men, for the *Rules* of the
Society; *Abuses* for *Directions*, and *Superstitions* for
Duties. What therefore can we more commendably
do, for the Good of Christianity, than to disabuse our
Brethren, remove the occasion of our so many years
Disturbances, and settle a right Understanding be-
tween all those who believe, there's *no Salvation*,
where there's *no Charity*. This I have already endea-
vor'd in some plain and short Tracts, not long since
Publish'd; I'll here go on to wipe off such *Scandals*
as have been urg'd against us from the *Pulpit*, which
if done seriously, may still contribute to the same
end,

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end, and make it appear, the *Papists* are none of the *Monsters* they are imagin'd. This I'll do, by Examining such *Characters*, as have been of late Years given of the *Papists* from the *Pulpits*. In which I shall shew, that there are many things charg'd upon them, without either Truth or Sincerity; and consequently, that 'tis not without good Grounds they complain of being *Misrepresented*. But first I must have a word or two with a late Adversary; and then to the *Character* of the *Pulpit-Papist*.

Pulpit-

Pulpit-Sayings,

OR, THE
CHARACTERS
OF A

Pulpit-Papist

EXAMINED.

FOR the bringing the long Debate of *Misrepresenting* Pref. to Third
to an issue, I lately made a *Challenge* to the *Pulpits* Part of Pap.
of the Church of *England*, to shew us the *Papists* to *Attest*.
to be like those *Foul Characters*, that for so many years
had been given of them from those *High Places*.
And tho' the *Preface*, wherein that *Challenge* was publish'd,
was pretended to be Answer'd by one, who, besides the Ta-
lent he has of Railing with a good Grace, has likewise so
vain a Conceit of himself, as to think he Answers every Line *Ans. to Rep.*
of his Adversary; yet when he comes to this *Challenge*, tho' *Refut. upon*
so Considerable, and whereon depends the Proof of the *the State of*
Pulpit-Credit, after having repeated it, and Blazon'd it in *Controv. p. 5.*
Great Characters, he gravely nick-names it with the Title of
a *Show* and an *Exclamation*, pag. 26. and then tamely lets it
slip betwixt his Fingers; complaining in his next Page, *He*
can meet with nothing worth the Answering.

B

How

Pulpit-Sayings, &c.

How can a Man forbear standing here a little to admire the Contrivance of some Men, who, when they are press'd with the Difficulty, have not *Humility* enough to own it; but like the Executioners of S. Stephen, fly to their last Refuge, taking up *Stones* to sling at their Adversary, when they cannot come up to him with a just Reply? I appeal here to the Unprejudic'd and Thinking part of Mankind; when the Controversie of *Misrepresenting* was like to grow endless, what could be more fairly propos'd, than to require of the *Pulpits*, to make it appear, *That the Papists do in all things answer the Character they had given of them?* The bringing this Proposal to an issue, would certainly have concluded the Point. If the *Papists* had appear'd to have been really what they had been rendred; the *Pulpits* had been acquitted of the Charge: and if it had prov'd otherwise, they must as certainly been condemn'd as Guilty; and *Misrepresenting* must have laid at their doors. All the World knows, that the only way to discover whether those, who pretend to shew *Strange* and *Wonderful Monsters* to the World, are *Honest Men* or *Impostors*, is to go into the Booth, and see, whether what they have to shew there, agrees with their *Descriptions* and *Painted Cloths*, which are expos'd on the outside. If it be every way alike, they must have the Repute of *Fair-dealers*: but, if upon the trial, it answers not the expectation, and there's no more of *Monster* to be found, besides in the outside *Painting* and in *Words*; the *Shewers* must certainly pass for no better than *Cheats*; and that for want of an honest Livelihood, they chose rather to *Impose* upon their Neighbor, than *Starve*. Such a Trial as this, was the only Means left, after so much *Shifting* and *Winding*, to bring our Controversie to an issue. The *Pulpits* had been for many years making *Characters* of the *Papists*, and telling the World, how *Strange* and *Deform'd Monsters* they were. The *Truth* of their *Characters* was at length question'd, and the *Papists* are said, not to agree with those *deform'd Features*, nor be the *Monsters* they had been pretended. And here began the Difference: the one Side *positively denying*, the other as *sistly asserting* the *Truth* and *Exactness* of the *Characters*. What was to be done here, beside making the Experiment? Come therefore, said I to the *Pulpits*, (and withal

Withal gave them the *Challenge*) Shew us the *Papists* to agree with your Characters; let us see them: and then without any farther trouble we shall know, whether the *Papists* are really the *Monsters* you decipher'd them; or You *Impostors*, for exposing them otherwise than They were. This *Challenge* I made; and tho' the *Answerer* is so thoroughly acquainted with *Monsters*, as to know them to be very *Remarkable things*, and may be shewn with a *Finger*, *ib. p. 36.* yet he's so far from joyning issue with me here, that tho' the Decision depended upon so inconsiderable a Matter, as the *balding forth a Finger and Pointing*, he'll not vouchsafe the trouble; but instead of that, lifts up both his Hands against me, and by most vile and base *Innuendo's*, *p. 27.* shews how low he can stoop, only for the poor satisfaction of taking up *Dirt* to throw at his Adversary. Certainly the Cause must be very desperate, that is thus deserted, and left only with the support of *Railery and Reviling*. But 'twas by the help of these excellent Qualities, *Misrepresenting* at first receiv'd a *Being*; and upon these Legs it is like to stand. Thus is it left by this its *Present Patron*, who solemnly takes his leave, and bids the Cause farewell, as he says, *Two or Three* had done before him.

The Challenge therefore I made formerly, for the ending this Controversie, I here repeat again, not to him, but to all the *Ministers*, nay to all the *Protestants* of this Nation: Shew us the *Papists* to agree with those Characters, that have been given of them out of the *Pulpits*. There are few *Ministers*, but have some *Papists* in their Parish: and few *Lay-men* of any Business, but have some *Relations, Neighbors, Correspondents, Acquaintance, or Conversation* with some *Papists*. What I require of them then is, to compare these *Papists* they know, with the *Ideas, Notions and Characters* of the *Pulpit-Papist*, that is, with the *Notions* of *Popery* that have been infus'd into them from the *Pulpit*. Let em tell me, upon due Consideration, whether the *Papists* they know, are so much worse than all the rest of Mankind, as the *Pulpits* seem to render them. Let them take a view, and see, whether the *Papists* of their Acquaintance are so profoundly Ignorant, so Treacherous, so Cruel and Bloody, so False and Deceitful, so ready to take Oaths and

Pulpit-Sayings, &c.

rashly to break them again, so stupid and senseless as their Devotions, of such profligate Lives, so stupid as to Pray to Images or Crucifixes, so much relying on a Death-bed Repentance. Let 'em consider this, I say; and if the *Papists* are generally found to agree with these kind of *Pulpit-Characters*, then the *Pulpits* are in the right: but if it appear, that the *Papists* are found as free from these Imputations, as any other Division of *Reform'd Christians*; then the *Pulpits* are in the wrong, and have so much Satisfaction to make, as there are *Papists* suffering in their *Reputation* and *Family*, for the undeserv'd Characters that have been thus cast upon them from the *Pulpits*. This is the Challenge I make, and I beg of every *Conscientious Protestant* to make the Reflection. If the *Papists* are in good earnest more *Wicked* and *Extravagant* than their Neighbors, they shall not have me to Apologize for them: but if they are really as *Conscientious*, as tender of their Duty both to God and their Neighbor, and as careful of their Salvation as other Men, 'tis but a Duty to speak in their behalf, and it shall not be the *Reproches of Two or Three Abusive Writers*, that shall deter me from so Just an Enterprize.

I invite *Protestants* to make this Reflection now, because the Trial is not so difficult at present, as it has been in times past, when the *Pulpits*, with all the bitterness imaginable, were setting forth the *Papists*, under all the disagreeing Colours of *Monster* and *Deformity*, and might reasonably then hope to pass for *True Representers*, whilst the *State* at the same time was so severe as to keep them under, and with especial *Proviso's* took care, they should be possess'd of no *Public Stations*, wherein to shew themselves to the World. At this time 'twas safe for the *Pulpits*, to say any thing of the *Papists*; they might set as many Heads and Horns on them as they pleas'd. For whilst a Man keeps his *Monster* from being seen, he may set him out as incredibly *Monstrous* as he will, without danger of being disprov'd. But now, Blessed be God, the Times are more open; there's a Liberty for all *Honest Men* to shew themselves to the World: and *Papists* too, thro' the Favor of their Prince, go Sharers with their Neighbors in every Degree; they have their *Public Posts* both in the Administration of the *Sword*, and the *Scale*; and he that has a mind to know, what

what the *Papists* are, has now, God be prais'd, better Opportunities of doing it, than by going to the Church. At this time then it is, I desire all sorts of *Protestants*, whether *Clergy* or *Lay*, to make the *Trial*, and Answer the *Challenge*. There are none, but what upon a short Recollection, may remember, what kind of *Papists* they are, they have seen so often buffeted upon the *Cushion*; how much worse than all the rest of the World; how silly, how *Ridiculous*, how *Faithless*, how much better *Christians* are the *Turk* and the *Jew* than *They*. Let them take this *Pulpit*. Draught along with them, and compare it with all the *Papists* they know, or can hear of: let them see, whether *They* answer the *Character*. And if they find them in all things like the rest of Mankind, without more *Horns* or *Heads*, let them then tell me, who are the *Misrepresenters*.

For my own part, I have heretofore upon occasion made a like Offer to some *Protestant* Acquaintance, when I have seen them come from Church, with their *Minds* full of *Pulpit-Popery*, and their *Hearts* embitter'd against it. I have upon this took the liberty of demanding of them, Whether such *Neighbors* of theirs, whom they knew to be *Papists*, and with whom they were thoroughly acquainted, were in reality such Ill-men, agreeable to those Characters of *Popery* they had heard in their Church-Lectures? And they answer'd me, *No*: but that in their *Conscience*, they judg'd them to be very good *Neighbors*, and good *Christians*: and that, if all the rest were like them, there would be no reason to complain. This Answer I have heard at all ends of the Town; so that tho' the generality of *Protestants* are so Biass'd and *Pulpit-ridden*, that they have an Animosity against the *Papists*; yet I find, 'tis not founded upon any knowledge of their own, but meerly taken up upon *Trust*; and and like all other Passions, is blindly hurried on against such, as they know nothing of. Such a Hood-wink'd Passion it was of a Person in the Country not long since, who loudly declaiming against the *Papists*, for a *Generation of Vipers*, and a *Profligate sort of Men*, &c. after having pour'd forth his Invektives in the bitrest manner he could, was ask'd by one of the Company, *How many Papists he knew*? He reply'd, *He knew but Two Families*; such a Gentleman in such a Place, and

and such another. And it being demanded, *What Kind of Persons they were?* He said, that Those indeed were very good *Men, Just, Honest, and Exemplar*: but however, that he was sure the *Papists*, at least all the rest of them, were the worit of Men. How! says the other, You that know but *Two Families* in the World *Papists*, and those *Good beyond Exception*; and yet thus severely to let fly at all the rest, of whom you know nothing, is an unpardonable Rashness. But this is to the *Protestant Turn*: if a Man can't tell how to run down *Papery*, tho' he knows nothing of it, he's no *True Son of the Church of England*. So that tho' the Teachers of this Communion as Establish'd by Law, are very industrious to dissuade their Hearers from all *Implicit Faith*, in assenting to *Divine Mysteries* deliver'd by the Church; but that they must be sure, not to move one Step beyond their own *Sense and Reason*, otherwise they'll not believe like *Men*, but pin their Faith on other Mens Sleeves, and blindly be led by the Nose; Yet when they turn on the other Side, and are to hear what *Papery* and the *Papists* are; here they may run on as blindly as they please, an *Implicit Faith* is now more to the purpose: Upon this *Implicit Faith* they may Hate them; on this they may Rail against them: 'Tis not now here, *Search and Enquire*, and then *Believe and Speak* as far as by your own knowledge you find to be True: But a *Genuine Son of the Church of England*, is to have a good Stock of this *Implicit Faith* by him, and to *Believe and Speak*, tho' he knows nothing at all. And this it is I have often observ'd, that Those who are the greatest Bigots, and rail most bitterly against the *Papists*, are They that know the least of them, not so much as my *Country-man* above, not *Two Families*.

But why this *Uneven* kind of Dealing in Men that pretend to so much *Conscience* and *Reason*? If a Member of the Church of England must not assent to any *Mystery of Christianity* upon an *Implicit Faith*, for fear of *Unmanning* himself forsooth: why should he so unworthily betray his own Reason, in taking up *Calumnies* upon *Trust* for the ruining his Neighbor? As if the believing rashly of God or of our Neighbor, were not both destructive, and to be avoided by every good Christian. For my part, all that I pretend to here is, that all *Good Protestants* would

I would observe the Rule so often prescrib'd from the *Pulpits*, of Search and Examine; That they would Try and see, *what the Papists are*, before they condemn them. But 'tis not in the *Pamphlets, Books and Sermons of Protestants* I would have them seek for this Information; for all these I look on only as so many *Painted Cloths or Popular Harangues*, design'd for the making of *Crowds*, and encreasing the number of *Admirers*: No; what need of taking it thus upon *Trust*, when, at this time, there are none, but who have opportunity enough, of seeing and knowing the *Papists* themselves, and letting their own *Eyes*, their own *Ears* tell them, what the *Papists* are, instead of going to a *Lecture*, and receiving it upon *Trust* from those, who at the same time they are telling, *what the Papists are*, are informing their Auditory, how silly and unreasonable a thing it is, to take things upon *Trust*, and to be contented with an *Implicit Faith*, when they may with much more Security follow their own *Sense and Reason*, their own *Eyes* and their *Ears*? 'Tis thus then I desire *Papists* should be try'd, after the *Protestant Way*; I would have every one examine and see, *what the Papists are*, with whom they *Converse*, with whom they *Trade* or have any *Dealing*; such as are of their *Acquaintance* or *Neighborhood*; consider and reflect on those, who are in any *Public Post*, let them use all their *Senses and Reason*, and strictly look into their *Way of Living*, and *Dying*, their *Conversation*, the *Care and Pains* they take in order to *Salvation*: and then let them speak freely upon their own knowledge, whether the *Papists* are generally the worst of their *Neighborhood*, whether they are less *Conscientious*, less *Humble*, less *Charitable*, &c. than others of any other Persuasion. But especially let them have a particular regard to such as are *Converts* to the *Catholic Communion*, and observe them with a watchful Eye: 'tis certain, if *Papery* be as *Black* as 'tis *Painted*, and so many Degrees worse than *Protestantism*, 'twill be impossible for a *Man*, of *Protestant* to become *Papist*, but 'twill soon be discover'd in the *Immorality* of his *Life and Actions*. Let these *Converts* therefore be rigorously observ'd, to see, whether with the change of *Religion*, they change their *Lives* too for the worse, and appear under all those *Foul Colours*, that are pretended to belong to *Papery*. Let them

Good Advice to
Pulp. p. 53.
Answer to it,
p. 21, 25.

them see in particular, whether, upon being *Papists*, and going to *Confession*, they are now *less scrupulous* of offending God, and *more Debauch'd* than they were before; as 'tis said of the *Papists* in *Protestant Sermons*, viz. *That Confession tends to the Debauching both Laity and Clergy: and that the Papists make no other use of Confession, than what profess'd Drunkards do of Vomiting.* Let 'em see whether they take less care of Repenting, than they did before, or *Sin now more confidently*, presuming upon *Popes Pardons*, and *Compounding with Heaven for Money*: Whether they are *less Attentive* at their *Prayers*; *Dumb and Senseless*, like *Idols*, at their *Devotions* in the Church: Whether they are so stupid, as to *Pray to Images*; To change *Scripture* into *Legends*; To neglect *Repentance*, because of *Purgatory*; To esteem every thing *Meritorious* that is for the *Church's Interest*, &c. Let all *Converts* be strictly observ'd as to these and such like Points, which are the common *Pulpit-Characters* of *Popery*: If it be true, what is thus solemnly asserted, with the *Bible in Hand*, the Truth of it must necessarily appear; for these are not *meer Speculations*, confin'd within the *Heart and Head*: but they are such *Principles* as influence the *outward Man*, and must indispensably regulate the *Actions* of ones Life: so that if this be the common Doctrine of *Popery*, 'twill be impossible for so many *Professors* of that Religion, every where to be found, and not to discover such an abominable Belief of their Heart, in the common Practice of their Lives.

Since therefore we are come to things of *Practice and Fact*, of which every Man's *own Eyes and Ears* may be Judge; I challenge *Protestants* in their *own Way*: I appeal from the *Pulpits* to the *Pews*, and instead of *Implicit Faith* pinn'd on the *Pulpits*, require the *People* to make use of their *own Senses*. To these we are contented to stand, and to their Arbitration to refer all the Debate of *Misrepresenting*. If our *Lives and Actions*, our *Conversation, Living and Dying*, are so much worse than all the rest of our Neighbors, answerable to what we are accus'd of from the *Pulpits*; We are *deservedly* evil spoken of; and for my part, I shall willingly receive the Sentence, of having my Hands ty'd, from ever Penning anything for the future, in favor of a People of such *pernicious Principles*, and *despicable*

testable Practices; and the Church of England I'll own acquitted from the Charge of *Misrepresenting*.

Now in this Appeal, I cannot expect, that there shall be none *Wicked* or *Scandalous* found in our Communion; 'tis well known, that the Perfectest of Creatures, the very *Angels* in Heaven, could not pretend to this, while *Pride* and *Rebellion* infected such vast numbers of those Celestial Spirits: a *Traitor* too, we know, was found in the very *School of Christ*: and as long as the *Church Militant* is made up of *Men*, 'tis not to be expected, that a *Right Faith* shall so privilege them, as that none shall be Tempted and Misled to Evil. All that I pretend to is, that the *Papists* are not so *infamously worse* than all other *Christians*, as the *Pulpits* seem generally to render them: that they live as *Conscientiously*, as *Virtuously*, as *fearful of Offending*, as *solicitous of Repenting*, &c. as any other *Division*, who pretend to have *Reform'd* them: and consequently, that their *Doctrins* and *Principles*, by which they regulate their Lives, are not such as they are *Represented*.

Neither do I expect, that amongst such an infinite number of *Writers*, whose Works are extant of that Communion, there shall be nothing found obnoxious to Exceptions of the Reader, and which may not easily, by the help of a wrested Interpretation, be made appear, in seeming *Inferences* plausibly drawn from it, as Unchristian as the Text of the *Alcoran*. All this, I am sensible, may without difficulty be found. But this do's not reach the Point; since, if this were a just Method of setting forth any Body of Christians, 'tis certain, there is not at present, nor ever was, any Society embodied under that Name, whose *Writings* are in every Particular so *Exact*, and *cautiously* Penn'd, but that by the Artifice of *Envious Critics*, they might be easily defam'd as *Prophane*, and *Impious*. I don't question, but if those very *Heads* and *Hands*, that have been so industrious, for these Hundred and fifty years, in sifting and raking the Books of *Catholics*, had apply'd themselves, with the Encouragement of a like *Malice* and *Interest*, to the *Writings* of the *Holy Fathers*, nay of the very *Apostles* themselves, they had as certainly before this time have made them as *Black* as the *Papists*; and convinc'd their Followers, Men of an *Implicit Faith*, of the Christian Obligation they were

under, of hating all alike. When once Men come to *Raise up* themselves, by *Running down* their Neighbor, and work their Ends by *Finding fault, Censuring, Condemning, Exposing, Ridiculing, and Railing* at others, 'tis easie to conceive, how Ingenious *Corrupt Nature* will be in such an Undertaking, especially too, when a *pretended Duty* strikes in with this *Vicious Inclination*, and spurs it on in its own course, 'tis then *Down-hill* all the way, and 'tis hurried along impetuously, carrying all before it. Now what will not *Ten thousand Pulpits*, open every Week, do in this Case? What *Lives so Holy*, what *Doctrin so Divine*, what *Writings so Orthodox*, as to stand this Test? When the Business of so many *Pulpits* is chiefly to make *Exceptions, pick Holes, Quarrel, Ridicule*: and the more excellent they are at this Work, the more they gain upon their Auditory, the more they secure their own Interest, and prepare themselves for Honors and Preferments. A little Stock of Consideration will convince a Man, how much may be done by this kind of *Representing*: since whosoever will but take the pains to view the admirable Effects of it, may be satisfi'd, that there has not been any one thing so *Sacred*, no *Duty so Fundamental*, no *Obligation so Indispensable*, but what has been vilely trampled on, and expos'd under the blackest Colours of *Infamy and Irreligion*. 'Tis well known, how even *Innocence* it self heretofore appear'd *defil'd* in *Susanna*, by the wicked Contrivance of the *Two Elders*: How the *Lamb of God* our Blessed Redeemer was expos'd under the Reproaches of a *Deceiver and Seditious*: How the *Apostles* and *Primitive Christians* were made *Odious* by the malicious Policy of the Priests of the *Jews* and the *Heathens*: From whence 'tis certain, there's no Christianity, no Piety, no Perfection, whether in *Doctrin* or *Practice*, but what may be vilifi'd and made contemptible by this Art of Deceivers.

Since therefore, as 'tis evident, the best of things may be thus disguis'd by Adversaries, and made appear quite different from what they are in themselves, which I call *Misrepresenting*; and this, we say, is the Case of *Popery* and the *Papists*; For the clearing of this Point, I appeal from the Characters of *Protestant Adversaries*, to the very *Lives of Papists* themselves. This will be the fairest Decision of the Controversie, and not subject to those many Frauds, which *Interest, Ill-will* and

and Ignorance are apt to make use of in the other way: Which too, besides other Inconveniences, is never like to bring the Matter to an issue. For whilst We, in our Defence, produce *Instances* on the one Side, wherein we are *Abus'd*, *Calumniated*, and *Misrepresented*: and our Adversaries on the other, are *Expounding*, *Proving*, and *Shifting* the Charge; what likelihood of an end? Since he must be thoroughly dull, even a seven-fold-skull'd Man, who when he is accus'd of wronging his Neighbor in an *Unjust Charge*, can't find a *plausible Presence* for what he has said, and get off one way or another; especially too, when he has so many thousand Volumes, and the Actions of ten thousand times more Professors to search into, and make use of to his purpose: 'tis hard, if amongst so many *Writers* and *Livers* there's nothing for his turn. In this Channel has this Controversie run hitherto, and so it may to the Worlds end: For, if all be *True Representing*, that may be brought off by such *Shifts*, as I have met with in the Course of this Debate, 'tis impossible there should have been any *Misrepresenters* in the World ever since the Creation; unless it be such who have only *Malice* enough to raise *Calumnies*, but want *Wit* to Gloss upon the Report, and Colour the Design. Only such as these are *Qualifi'd* for the Character of *Misrepresenting*: for as for all others, who have but so much of *Eve* in them, as to understand the Art of framing an *Excuse*, they may boldly assert Falsities, raise groundless Jealousies, misconstrue the Actions and Doctrine of their Neighbors, extend Particulars to Universals, make what wrested Inferences they please; yet 'tis *True Representing* all the while, as long as the Managers have but any thing to say in their own behalf, tho' it be nothing but to Palliate, and divert the Mind of the Reader: Such Returns as these made to the most *Evident* and *Undeniable* Charges of *Misrepresenting*, with the Title of An *Answer* in great Characters, and an *Imprimatur* to set it out, are Demonstrations enough to the Crowd, to pass Sentence upon the poor *Papists* for the worst of Men, of whom they can hear or read nothing, but they are prepar'd beforehand to believe all, and pronounce them Guilty. And then let but a Man, who has a good conceit of himself, come after all, and call it an *Impudence* in the

Ans. to Rep. Papists, upon the State of Controv. p. 52.

Papists, not to make any *Reply* to such *Answers*, which are only too *Impertinent* to deserve any, and then tell his Reader, that after all this Noise of *Misrepresenting*, the *Papists* have not been able to produce any *one clear Instance* to support the Charge; the Point is clearly gain'd, and He that has but had Face enough to *deny all*, to make a few poor *Shifts* and *Excuses*, and call them *Vindications*, is brought off in Triumph, and nothing can be said bad enough of the *Representer*, who is now suppos'd to be left without a word to say for himself.

For my part, I was always unwilling to employ my self in stirring in the *Mire*: 'twas enough once to point at it, I thought, without being oblig'd to rake in it as long as I liv'd. But it seems, now my Hand is once in, I must either choose to dwell there, or else be shouled at for deserting the Post. Much good may it do those, who long for so lasting an Entertainment in such kind of Matter. However the Boasts of a Noisie Adversary oblige me something to cross my Inclination; his clamouring Triumphs of the Cause being lost, and that we cannot produce *One clear Instance* of our being *Misrepresented*, force me, upon the Public Score, to return to the making good the Charge. Having therefore here again recommended the Decision of this present Controversie to the Observation of every sincere and unbiass'd *Protestant*, desiring them to compare such *Papists*, as are of their *Acquaintance*, with the *Character* of *Papist*, they have heard from the *Pulpit*, thereby to judge, whether we without reason complain; whether we are in reality *Misrepresented* or no. I'll once more enter upon that ungrateful Employment, of Examining some *Protestant-True-Representing Characters* of *Popery*, to see how near they come to Truth; and whether it be possible to find *One clear Instance* to support the Charge of our being *Misrepresented*. But because there have been some Fresher and more Authentic Instances publish'd in a late Book Entitl'd *Good Advice to the Pulpits*, than those I mention'd in my *Last Reply*, I'll rather choose to Examine some of These, and consider the Vindication that has been made of them, that so we may discover, whether not only the *Vulgar* among *Protestants* are deceiv'd in their *Notions* of *Popery*; but likewise, what is of more importance, whether those, who are oblig'd by their *Station* and

and *Character* to be more Sincere, I mean their *Guides*, do not most evidently contribute to the imprinting these wrong Notions in the People, and upon such false Grounds lay the Foundation of a great part of that *Uncharitableness*, *Animosity* and *Hatred*, which too often they express to Fellow-Christians, more than becomes the *True Professors* of the Gospel of Peace. I proceed therefore to this Examen in the Method of the Book now mention'd: and first as to some Matters of Fact.

First Character of a Pulpit-Papist.

1. **T**HE Papists in the Years 1679, 80, 81, were engag'd in a Horrid, Execrable and Hellish Plot; they pursu'd it on with Insolence, Implacable Vigor and Malice. 2. The Priests abroad in Foreign Nations procur'd Money to carry on that Devilish Work. 3. Being Blood-thirsting Men, they then design'd to take away the Life of our late Sacred Majesty. 4. They treacherously murder'd one of his Majesty's Justices of the Peace, in cold Blood, with great Contrivance and Deliberation: hoping by his Death to stifle the Evidence that was brought against them, and prevent a farther Discovery. And they whom his Death doth not convince, neither will they be convinc'd, tho' he should rise again from the Dead. .

Good Advice.

In these Colours were the Papists set out by the Pulpits, in the Years above mention'd throughout the Nation, as Guilty of a most Hellish and Execrable Design, as Thirsting the Blood of their Sovereign; As Barbarous Murderers; Engag'd in a Devilish Work; Men of Insolence, Implacable Malice; A Generation of Vipers, Devils of Sedition and Faction, of Treason and Rebellion, Blood-thirsty and Deceitful Men, &c. Now all this having been since prov'd False, the Invention of Wicked Politicians, and supported only by the Oaths of Perjur'd Men, the Question is, Whether the Papists were not in all this time Misrepresented? And whether my Boasting Adversary has a Face to deny, that, after all our Complaint of being Misrepresented, we cannot produce One clear Instance to make good the

the Charge? Certainly, if to assert *White Men to be Black*, and to set out the *Innocent as Guilty*, and that of the most *Hellish* of Crimes, be not *Misrepresenting*, there is then, I confess, no such thing in the World.

And yet however the *Papists* have been most barbarously us'd upon the suppos'd Guilt of these Crimes attested only by *Profligate Wretches*, and asserted by the *Pulpits*: Yet the *Answerer* in his *Apology*, pag. 5, 6. is so far from the *Humility* of doing the *Papists* Right in the Case, and compassionating them for the *Cruelty*, that by *these Means* was most unjustly drawn upon them, that he only minces the matter with his *Is* and his *And*; and being resolv'd to say something in favor of the *Pulpits*, he concludes, That if *They* err'd in Preaching thus against the *Papists*, they err'd with those before whom they Preach'd, that is, with the greatest Tribunal, and greatest Part of the Nation. And what is this, but only by way of *Defence*, in some manner to acknowledge, that the *Papists* did not only wrongfully suffer in their Reputation from the *Pulpits*, but likewise in the Opinion of the greatest Tribunal, and greatest Part of the Nation. And this is the very thing I have all along pretended to prove. So that I hope now, after the Conviction of the *Evidence of Perjury*, and the *Contradictions and Impossibilities* of the *Plot* expos'd by a worthy Pen, we have *One clear Instance* at least, of the *Papists* being *Misrepresented*. I am not for dwelling long upon this ungrateful Subject, only one thing I have to wonder at, and 'tis, That since the *Pulpits* had so great a share in imprinting these *False* and *Unjust* Notions in the People concerning the *Papists*; how it happens, that there is not one word heard from those Places, in satisfaction of the Wrong that was done their Neighbor? Those certainly, who pretend to teach others, should not be backward in giving good Example: And especially such, who pretend to be clear from the Imputation of *Misrepresenting*, ought to do something in this kind, and declare the *Innocence* of those, whom they have help'd to proclaim *Criminals*. If they have err'd with those, *before whom* they Preach'd, 'tis but reason with the same to revoke the Sentence they pass'd, and restore the Reputation of those, who suffer'd by their *Error*. The *Judges* and *Bar* have done this; The great Tribunal of
Parliament

Parliament too has not been wanting in Overtures of this kind ; Only *Tong* died without Repentance, and *Oates* so lives : And excepting these, there are scarce any, that were concern'd in that *Error*, but what have most Christian-like, made Satisfaction, besides the Gentlemen of the *Pulpits*, who should have been the first in leading the way. I can't tell how far *these* may think Satisfaction and open Repentance to be improper in their *Station* ; but after so clear a Conviction of the *Innocence* of those, whom they then accus'd, they must needs conclude it a *Duty* : and till they find a way to do it, one way or another, they must not take it amiss, if as they were *Misrepresenters* then, they are esteem'd *Misrepresenters* still ; since all that they asserted at that time in their Sermons, as to them, remains still in full force, and with the Face of Truth, till it be openly revok'd, which was never done yet, as I can hear of.

Second Character of a Pulpit-Papist.

THE Popish Jesuits had a Hand in that Horrid Plot of the Murder of King Charles I. That Sacred and Royal Blood was not shed without the Concurrence and Assistance of the Papists. From Rome those Dreadful Confusions were highly fomented. The mischievous and busy Jesuit promoted the Design, and was so Impudent as to boast of it. The Priest is well known, says one, who, when the Fatal Stroke was given, flourish'd with his Sword, and said, Now the greatest Enemy we have in the World is gone. The Church of Rome is justly accus'd of this Execrable Crime, and 'tis unjustly cast on those of the Reform'd Religion. Good Advice;

This is another Character of the Papists extracted out of Sermons. 'Tis as Foul and Barbarous as well can be, and enough to make them odious in the sight of good Christians. If it be True, the Papists deservedly suffer : but if False, then certainly the Pulpits are Misrepresenters. And how far it is from Truth, I believe there are few, even of Protestants, who know how to think without Passion, but have already concluded. The Pulpits have a Groundless Story they produce, in behalf of what they assert ; and we shew the contrary in an unde-

undeniable Testimony written in Characters of *Blood* of so many *Noblemen, Gentry and Commonalty*, who lost their Lives in defence of that *Prince*, whom by the *Papists* they are accus'd to have *Murder'd*. Strange, that the *Blood* of so many *Papists* should be spilt, and all under the *Royal Standard*, and yet *They* to be the *Murderers*, and their *Church* to be justly accus'd of that *Execrable Crime*! 'Tis well known that the *Papists* ventur'd *All* in the Service of the *Father*: And the *Challenge* has been made to all sorts of *Protestants*, to produce even *Ten Papists*, I may say *Two*, that in all that *Confusion* of *Civil Wars*, ever drew *Sword* against him. 'Tis as well known, that the *Son* our late *Sovereign* was shelter'd amongst the *Papists*; that neither *Promises* nor *Threats* were powerful enough to move them from their *Duty*; and that even a *Priest* too, most *Loyally* hazarded his *Life* to save that of his *Prince*, by whose *Care* he was secur'd from the *Fury* of his *Enemies*, and preserv'd for the *Crown*. This *Evidence* we have to attest the *Loyalty* of the *Papists* of those *Times*, and yet the *Papists* still declare, that the *Papists* had a *Hand* in the shedding of that *Royal Blood*. The *Answerer* has nothing to say here, but that we ought to consult, not the *Preachers*, but the *Authorities* they went upon. The *Authority* they have hitherto produc'd, is that of the *French Preacher*, which by sober *Protestants* themselves, is reputed no better than a *Fable*. If those that lay this *Scandal* upon *Papists* in their *Sermons*, think it to be otherwise, I wonder at least, whether they can prove it to be so *Great*, as even to let this single *Authority* by virtue of an *Implicit Faith*, weigh down those other *Testimonies* of *Sense* and *Reason*, visible in the *Blood* of those, who lost their *Lives* in defence of their *Sovereign*. Till they do this, they only let weak *Probability* take place of *Demonstration*, to the *Defaming* their *Neighbor*; and how far this falls short of *Misrepresenting*, I leave the *World* to judge.

Third Character of a Pulpit-Papist.

Good Advice to
Pulp. Cant. 2.

THE *Papists*, we are satisfied, were the *Instruments* in that *Judgment* of the *Fire* of *London*, and caus'd *London* to fall

fall just then when it was expected Rome should; this was for the Advantage of their Cause: and we have too many Reasons to think, they would pitch upon some such Counsel: For such things as these are now become their last Refuge, and the Arguments in which they expect most Success. They find all Rational Attempts against us to be Fruitless: and therefore despairing of ever convincing us like Men, they are resolv'd to beat out our Brains (if they can) like Beasts.

This is a Character of *Papists* insinuated into the Honorable Magistrates of the City of London, not in the time of that dreadful Fire, when that general Consternation might have been a good Plea for an over credulous Accusation; but almost Twenty years after, when the whole Matter had been thoroughly consider'd. And tho' there were no other Grounds, whereon to build this Charge, besides the *Clamour* and *Affected Jealousies* of the People; and the Confession of a Distracted Man, whose Religion was not much of any kind, but still professedly *Protestants*. Yet upon these Grounds are the *Papists* represented, as the *Instruments* of that dreadful Judgment of the Fire of London, a Wickedness so Execrable, that 'tis not easily to be suppos'd the Crime of *Men*, but *Fiends*: Yet the *Pulpits* are *satisfied* that the *Papists* did it, for the Advantage of their Cause. The People are persuaded, that 'tis from such *Hellish Means* the *Papists* expect most Success: and that because they have nothing of *Reason* whereby to prevail upon *Protestants*, rather than fail, they are resolv'd to beat out their Brains like Beasts. Strange Exaggerations from such weak Grounds! And if this be not to pass for *Misrepresenting*, they must have hard Foreheads, that must even pretend to discharge it from that so deserv'd an Imputation. But however, to this are we forc'd by the Confidence of some Adversaries, who after such *Rash Assertions* of theirs from the *Pulpit*, and the loading us with so much *Infamy* and *Popular Hatred*, upon such *light Presumptions*, are notwithstanding so far from that *Christian Duty*, of making the least Satisfaction for this so considerable an Injury done both to our *Persons* and *Religion*, that they even continue to imprint the *Infamy* yet deeper in the Hearts of the People, by con-

denying the *Complaints* of our having been thus unjustly Traduc'd, and pretending, that we cannot produce *One clear Instance* of our being *Misrepresented*. Is not this to vouch for the Truth of all that has been ever said against us, and to affirm in one Breath, that, whether as to *Oar's Plot*, the *Murder of Sir Edmondbury Godfrey*, the *Firing the City*, and whatsoever else of this kind, deliver'd out of the *Pulpits*, 'tis all True, the *Papists* are *Guilty of all*; and their *Complaints* of being *Misrepresented* is but *Vain and Idle*. Are these *Men*, are they *Preachers*, can they be *Christians in earnest*, that thus play with the *Reputation* of their Neighbors in the *Pulpit*, blacken the greatest part of the Christian World, with the worst of Crimes, upon such poor Grounds, such weak Evidence, and after the evident *Falsity* of some of these Charges, and the great *Improbability* of others, still go on, and in some manner assert them over again in Print? I question not, but they so far indeed get their Ends in all this, as to make us *Contemptible and Odious*; but I think the *Authors* and *Promoters* of such *Unchristian Methods*, are still more *Injurious* to themselves; and that whilst they endeavor to defame the Religion of their Neighbors by *Calumnies*, they at the same time prove themselves to be no Christians. Certainly these Men are to be pitied. And I wish they would consider, that if their Livelihood comes in by *Preaching or Writing Controversie*, there are many other *Honest Ways* of getting a Livelihood, and no necessity of taking this. There's a late Adversary of mine, who has had some serious thoughts upon this Subject, and being convinc'd, I suppose, of the Unchristian Effects of such Proceedings, he makes this free Declaration for himself in these words: "I will here take occasion to say a good word of my self, and that is, That rather than prevaricate in things of this nature, I would make very hard Shifts: If it were too late to apply my self to Handicraft Trades, yet may be, I could Dig, or the like: But if I could not Dig, I would not be ashamed to Beg. Perhaps I might get something by turning my Pen another way, and writing of things where I had more liberty; as by writing *Almanacks*, or any such thing, where Mistakes will be committed in abundance, and are forgiven in course, and will be sure to do no body

Answer to Rep.
Refled. upon the
State of the
Controv. p. 27.

“body any hurt : but to impose upon Men in Books that treat
 “of Divinity, or to accuse Men (from the Pulpit, he should
 “have added) of the greatest Villanies upon vain Reports,
 “weak Presumptions, or light Probabilities, is one of the last
 “Dishonest things I would take to ; I should think of that,
 “and taking a convenient Stand near the Town, much about
 “the same time ; and the reason why he that do's the one,
 “do's not the other, is because all Mens Abilities do not lie
 “the same way. Thus this Good Man Meditates and Re-
 solves with himself ; 'tis pity he had not thought of this be-
 fore : for certainly, he's so far in the right, that *Digging*,
Begging, or making *Almanacks*, are much more *Innocent Em-*
ployments, than *Deluding of Souls* ; and however *Murdering*
 Men in their *Reputation* has been so *Divine* a thing of late
 Years, yet certainly those, who have their convenient Stands
 near the Town, are not concern'd in so *Extensive* a Mischief.
 And I don't question, but those Few, who have seriously con-
 sider'd the *weights* of this *Crime*, and the *blackness* of the *Guilt*,
 are so far from going on in that kind of *Divinity*, that they
 could wish all that Pains so employ'd, had been spent in *Dig-*
ging or *Begging*, or making of *Almanacks*, tho' this, it may be,
 had never turn'd to so good an Account. However, Mending
 is never out of Season, and I cannot but commend these good
 Resolutions, tho' late, of our good Friend, who, by his requir-
 ing nothing more than a *Good Example* to follow, I perceive,
 is sufficiently sensible of his *Guilt*.

Fourth Character of a Pulpit-Papist.

THE Papists have their Emissaries up and down to Preach
 Schism and Sedition into Peoples Ears. By such Arts
 as these they insinuate themselves among the poor deluded People of
 our Separate Congregations, and joining with them in their Cla-
 mours against the Church of England, crying it down for Super-
 stitious and Popishly affected, they pass for Gifted Brethren, and
 real Popery is carry'd on by such Disguises.

Good Advice to
 Pulp. Caut. 5.

Here again the *Papists* are set forth in a *Sermon* before the

Honorable Judges, as great *Hypocrites*, *Religious Cheats*, and *Impostors*, Qualities black enough to make them Odious and Detestable. For certainly, tho' *Dissimulation* and *Delusion* be abominable every where, yet never more, than in Spiritual Matters, and Concerns of the Soul : there being no Impiety possibly greater, than that of Preaching *Schism* and *Sedition*, under the Cloak of *Sanctity* and *Religion*, and thus, in *Sheeps Clothing*, to play the *Wolves*. Yet this is, from the *Pulpit*, made to be the Character of *Papists*, and the Judges are persuaded, that the *Jesuits*, under the Disguise of *Dissenting Teachers*, Preach to the Separate Congregations ; and by this Imposture put them upon the greatest of Evils both in Church and State. A Foul Crime ! and if *True*, sufficient to cast the *Papists* out of the number of *Christians* ; but if *False*, and not as is here set out, as sufficient on the other side, to bring the *Pulpits* under that as black Character of *Misrepresenting*. This Accusation was set down in the *Advice to the Pulpits*, and all the Return that is made to it in the Answer, is, as above, That we must consult the *Authorities* the *Preachers* went upon in urging this Charge against the *Papists*. Now who would not have expected, that any *Answerer*, zealous in acquitting the *Pulpits*, would have not only produc'd the *Authorities*, but likewise have spent a few Lines in making good such *Authorities*, and proving them to be *Authentic* beyond exception ? The *Pulpits* must needs be sensible, that the *Crime* laid to the *Papists*, is of the blackest Dye ; and that Men who pretend to Conscience, and to *Reforming* Consciences too, ought not to spread Reports of their Neighbor, in a Matter of the highest Scandal, but upon substantial Grounds, and an Evidence of the Guilt ; and that 'tis the Concern of their Reputation thus to make good all their Proceedings in this kind. This an *Apologizer* for the *Pulpits* should have done : But instead of this, he sends us to consult the *Quaker Unmask'd*, the *New Discovery*, and in want of these, a Book call'd *Foxes and Firebrands* : He might likewise have added the *Preface* to Dr. *Tenison's* late Account of a Conference with A. P. for as far as I can learn, the *Quaker Unmask'd*, *Foxes and Firebrands*, and Dr. *Tenison's* *Gubbards*, are much of a Piece. Good God ! that Men should pretend to teach their Auditory the *Gospel*, and expound to them the Truth of
God's

Answer to Good
Advice, p. 7.

God's Word, and when They are thus Challeng'd in a Particular of this moment, then to fly to *Foxes* and *Firebrands*, and laying by the *Scripture*, take refuge in *Libels*, and *Street-Pamphlets*!

This is a most surprising way of making *Apologies* for the *Pulpits*, of such *Pulpits* too, from whence there has been so many fierce *Declamations* made, against reading of *Legends*, believing the *Inventions* of *Men*, and trusting to *Idle Stories*, the *Dreams* of *Melancholy Recluses*. Upon these *Topics* are the *Papists* run down by the *Pulpits*, derided and expos'd as *Men* of a *light Faith*, who exchange the *Scripture* for these empty *Fables*. And when a *Preacher* is warm upon this Subject, then out come the *Miracles* of the *Great Xaverius*, the *Wonderful Life* of *St. Mary Magdalen de Pazzi*, the *Revelations* of *St. Bridget*, &c. And these are made use of to shew, what unlikely *Stories* the *Papists* swallow, and upon what false *Grounds* they build their *Belief*. Now, who would not believe, that Those, who make these *Invectives*, should be careful in avoiding, what they pretend to *Reform*; and be sure not to out-doe the *Papists*, in the very thing they condemn them? And yet see their Fate. Whilst they are drawing out the *Character* of *Papists* in these *Colours*, they e'en make a most exact *Resemblance* of themselves; and *Protestant Preachers* are no sooner Challeng'd in their *Pulpit-Narratives*, but we are bid consult the *Authorities* they went upon; and what *Authorities* are these? We are sent to the *Quaker Unmask'd*, to the *New Discovery*, to *Foxes* and *Firebrands*: And these are stil'd the *Authorities* they go upon. As if these were more *Authentic* than the *Miracles* of *S. Xaverius*, which have been so strictly *Examin'd*, that even some *pretended Reformers* themselves have judg'd them worthy of *Credit*. And here, while I am upon this Subject, I cannot but admire some *Protestant Preachers*, *Writers*, and other otherwise sober *Laymen* of late, who take upon them thus to *Ridicule*, and slightly to wonder at the *Papists*, for this their *Fond Credulity* forsooth, in relation to *Old Legends*, and *Modern Lives of Saints*: Whenas, if these same *Preachers* and *Lay-men* do but look a little back over their own *Shoulders*, they cannot but see yet in sight, such a *Heap of Monstrous Legends*, I mean the *Perjuries* and *Contradictory Fables* of *Oats* and *Tong*, &c. solemnly *Preach'd up* in *Pulpits*, by the most
Eminent

Eminent Men of the Nation, and as eagerly swallow'd by infinite numbers of the People; that they cannot without Confusion censure the *Credulity* of the *Papists*, whilst they consider how deeply they themselves have given such Credit to *Impossibilities*. And this is very observable in the way, that there is scarce any thing in all those Books objected upon this score against the *Papists*, whether *Ancient* or *Modern Legends*, but however incredible it may appear, yet generally is all in order to a good End, and to the working Christian Effects in the Reader; scarce a Miracle related, but raises the Admiration of God's Power, his *Goodness* and *Mercy*; scarce a Passage, but is a Recommendation of some *Vertue*, an Encouragement against *Vice*, &c. and cannot be read without a great Spiritual Advantage to every unprejudic'd Christian. In such things as these it is the *Papists* are condemn'd for *over-credulous*; tho' even as to all these too, the Church lays no Obligation on any, of Assenting or Subscribing to the *Truth* of them; but allows them to be read, as it do's other History, to which every one gives credit, in proportion to the *Authority* which they find for what is related. But whilst the *Papists* are thus reproach'd, for being of *too hasty* a Belief in things of *this Nature*, see which way the *Protestants* lean: They are taught not to be *too Credulous* in things relating to God, to the Works of his *Power* and *Goodness*, &c. No; here they are bid be *Cautious*, to be *Prudent*, not to *Trust* to others; but be sure keep close to their own *Sense* and *Reason*, and not to believe *Rashly* or *Blindly*. But then, let them but turn on the other side, and let the Matter be nothing of God or Heaven; but against Popery and the *Papists*; here They believe without *Reserve*: there's no Miracle too great, no Extravagancy so *Improbable*, no Legend so full of *Contradictions*, but 'tis receiv'd without scruple, and as greedily swallow'd, as easily believ'd; and the very *Pulpits* too, that know how to cry down the *Papists* for an *over-credulity* in Matters of *Piety* and *Devotion*, shall now in Matters of *Defamation*, of *Malice*, of *Interest*, tending to the Ruin of their Neighbor, tell how to be as *Credulous* as any. And tho' they condemn the *Papists*, for appealing to *Councils*, the Relations of Holy Fathers, and the Examination of Commissioners, in taking up Miracles upon their Credit; yet
when

when they themselves are put in mind of the *Improbable and Impossible Stories*, they have help'd to spread from their *Pulpits*, they without Blushing fly to the Authority of *Foxes and Firebrands, Proclamations and Votes of Parliament*; as if these were more *Infallible* than those others; and as if the *Preaching and Believing Legends of Malice and Envy*, were Marks of a *True Christian*; when to receive *Miracles* in order to the improvement of *Piety and a Good Life*, are made to be so *Ridiculous and Antichristian*. I must beg the Reader's Pardon for this little Digression; 'tis a Subject of which the *Pulpit* often rings, and is as often objected by *Protestant Writers*, and so not unworthy of a short Remark for the shewing the Perverseness of their way of Reasoning: and especially too, because I shall have an occasion of referring to it afterwards, before the close of this Discourse.

Fifth Character of a Pulpit-Papist.

THE different Orders of Religion amongst the Papists, are neither better nor worse than so many *Sects*, and several *Casts of Religion*; only they have that advantage in managing their Divisions, which we have not; to pack up their Fanatics in *Convents and Cloysters*, and so bring them under some kind of *Rule and Government*.

Good Advice to
Pulp. Caus. 3.

Thus were the *Papists* set out in a Sermon at *Whitchall* in the Year 1675. in which the *Preacher* being desirous to take off that Foul Blemish of so many *Sects and Divisions* rending the *Protestant Church of England*, inconsistent with the *Unity of Christ's True Church*, and so often objected against them by *Catholics*, falls into that common Topic of covering the Defects of his own Church by Calumniating that of his Neighbor: and therefore he boldly makes up to his Auditory, and tells them, That the *Unity* the *Papists* boast of in their *Communion*, is but a *Pretext*; whereas, says he, They have really more *Divisions* in their Religion, than they charge ours with; and then goes on in the words of the Character above cited: In which he Represents the Church of *Rome*, To be divided into

and

many

many *Setts*, and *different Casts of Religion*. 2. That the *different Orders of Religion* are neither better nor worse, than so many *Setts*. And that the only Advantage of that Church above *Protestants*; is, that they pack up their *Fanatics* into *Convents*, so to bring them under Government. Now what *Protestant* was there in his Auditory, or what such Reader of his Sermon, reflecting what the *Setts* and *different Casts of Religion*, and what the so call'd *Fanaticks* are here in *England*, but would presently receive this Notion imprinted as a *Truth* in his Head; that as in *England*, so likewise in the Church of *Rome*, are there *different Setts* of Religion, and *Fanatics* to divide it, but only that there they are shut up in *Convents* for better Order? This is what the Preacher plainly and positively asserts, and whosoever takes him at his word, must necessarily believe so. But because this is nothing better nor worse, than an *Absolute Falshood*, 'twas therefore set down in the *Advice to the Pulpits* as an unjust Character, and a *Misrepresentation* of the *Papists*; and Caution given of it upon that score, as a thing to be avoided by all Honest, Sincere, Christian Preachers, who desire to speak nothing of themselves, nor against their Neighbors, but the down-right Truth.

However the *Apologizer* for the *Pulpits* in his *Answer*, pag. 11. being resolv'd to Vindicate, and bring off all that has been said in those Chairs, as if never any thing had been rashly bolted out there, comes with a *Let us try what ground the Preacher had for such Assertions*: And then as to that where the Preacher says, *Their Orders among the Papists are so many Setts*; that is, says the *Answerer*, *So many distinct Bodies*; that having different Founders, Rules, Habits, and often Opinions, by which an Emulation is begot betwixt Order and Order, they become divided among themselves. Would not a School-boy have been Scourg'd for such a sleeveless, frivolous Excuse? The Preacher, without mincing it, says; That the *different Orders of Religion* amongst the *Papists*, are neither better nor worse than so many *Setts*; that is, says the *Apologizer*, *So many distinct Bodies*, &c. How low are we fall'n below the *Pulpit-Character*! As if *Divisions* in Religion, and *different Setts*, were nothing but so many *distinct Bodies*, having different Founders, Rules, &c. If a Preacher of the *Catholic Communion* should in the

the like terms positively declare in a Sermon, That the *Two Universities*, and every *Colledge* in them, wherein are generally Educated and fitted for the *Pulpit* all the *Parsons* in *England*, are neither better nor worse than the *Seminaries* of so many different *Seëts* and several *Casts* of Religion, and the *Fellows* are so many *Fanatics* pack'd up in an *Enclosure* under Rule; I don't question but the *Town* would soon be fill'd with the *News* of such an *Impostor*, for being so *Impudent* in infusing such *False Notions* into his *Hearers*. And would not he have an *Excellent Apologizer* to help him out, if another to vindicate the *Passage*, should *Print* in his behalf, & say, That by the *Members* of the *Two Universities* being so many *Seëts* and different *Casts* of Religion, the *Preacher* only meant, So many distinct *Bodies*, that having different *Founders*, *Rules*, *Habits*, and often *Opinions*, by which an *Emulation* is begot betwixt *University* and *University*, *Colledge* and *Colledge*, they become divided among themselves, and when occasion is offer'd, do actually war one upon another in their way? What would the *World* say of such *Doings* as these, but only condemn the *Preacher* for rashly aspersing such *Bodies* of Men, and the *Vindicator* for a vain *Trifler*, in publishing such an *Idle Apology*? And yet this is our *Case*, it being well known to any one, that has but a grain more of *Truth* than what he has learn'd from the *Pulpits*, that those several *Religious Orders* amongst *Catholics*, notwithstanding their different *Founders*, *Rules*, *Habits*, *School-Opinions*, and *Emulation*, do live as entirely within the *Communion* of the same *Church*, embrace and teach all the same *Articles of Faith*, say the same *Creed*, *Preach*, *Pray*, and Administer the *Sacraments* in one another's *Churches*, and are every way in as perfect a *Union* as the *Two Universities*, which with their different *Founders*, *Rules*, *Habits*, *School-Opinions*, and *Emulation*, are yet *Members* of the same *Communion*, and subject to the same *Church* of *England*. And then let the *World* judge, what a great *Truth* that was of this *Preacher*, asserting These to be so many *Seëts* and different *Casts* of Religion. Dr: *Sherlock* could have told him, That *Schismatics* (or *Sectaries*) in the *Church*, are just as *Rebels* in a *Kingdom*, not as part of it, but as open and profess'd *Enemies*: and consequently, that the different *Corporations* and *Bodies* of Men here in *London*, under different *Founders*, *Rules* and *Practices*, might,

with the same colour of Reason, be Preach'd up for so many *Rebels*, as the *Religious Orders* for so many *Setts*; whilst *These* are only so many different *Parts* of the *Church*; as *Those* are of the *Kingdom*. But now for the *Fanatics* in *Convents*.

The *Preacher* declar'd, that in the *Church of Rome* they have *Fanatics* too; but they take care to shut them up in *Convents*. By what is already said, the *Reader* may perceive, that such as are in *Convents* in the *Church of Rome*, are *Men*, who embracing a *Retir'd Life*, dedicate themselves to the *Service* of *God*, in *Praying*, *Fasting*, *Mortification*, and the other *Exercises* of a *Pious Christian*, some according to the *Institution* of *S. Benedikt*, others of *S. Francis*, others of *S. Dominic*, &c. which however different in the *Practise* of a *Religious Life*, yet are all in perfect *Obedience* to the same *Church-Authority*, and of the same *Belief*; as may be seen here in *England*, where there are *Monks* of *S. Benedikt's Order*, *Friers* of *S. Francis*, &c. and yet *These* are so far from making any *Divisions* in the *Church*, of which they are *Members*, that they all acknowledge one and the same, as their *Common Mother*, and are only as different *Parts*, not *dividing*, but *making up the Whole*. This may be seen in *Queen Dowager's Chapel* at *Somerset-house*, in which *Officiate Monks*, *Friars*, *Dominicans*, *Jesuits* and *Clergy*, that is, so many different *Orders* of *Men*, and yet without any difference in *Religion*, or disagreement in *Faith*. Now how unlike is this, to what the *Preacher* delivers! How different are *These*, from what is commonly here understood, and the *Church of England* calls *Fanatics*? But however the *Apologizer* is to bring him off? And therefore *Fanaticism*, says he, is a general Name, and comprehends in it *Superstition* and *Enthusiasm*. So that *Religious Men* in *Convents* are *Fanatics* forsooth, because they are acted by some *suppos'd Revelations*, *Visions*, *Raptures*, and *unaccountable Impulses*. What *Controversial Stuff* is this! Why, at this rate he might make *Fanatics* of all the *Parriarchs* and *Prophets*, of *S. Joseph*, *S. Peter* and *S. Paul*, and the rest of the *Apostles*; and most of all of *S. John*, whose whole *Book of Revelations* is nothing now, it seems, but so much *Fanaticism*; Marry, well-fare such *Fanatics*: I wish the *Church-of-England-men* were such *Fanatics* too; and were acted a little more by such *Visions*, *Revelations* and

and *Divine Impulses*, instead of those we have seen of late Years, when the *Visions* of Sir Edmondbury Godfrey, and the Suggestions of Parson Tong and Oats, with some other Helps not altogether *Divine*, mov'd the *Pulpits* as *strongly* and *Fanatically*, as if all had come directly from Heaven. But see now whither we are driven by the Conduct of a close *Vindicator*. The *Preacher* told his Auditory, 1. That in the Church of Rome there are *really* more *Divisions*, than they charge *Ours* with. 2. That their *Religious Orders* are neither better nor worse, than so many *Seëts*, and *several Casts of Religion*. 3. That they have their *Fanatics* *pick'd up* in *Convents*. And now upon the management of the whole Matter by the *Vindicator*, 'tis all sunk into this: That the *Religious Orders* are *distinct Bodies*, having *different Founders, Rules, &c.* And that in their *Convents*, some are *acted by supposed Illuminations, Raptures, and unaccountable Impulses*. Who could ever have fall'n into this Account, without the assistance of such an Expounder! And do's he think in earnest, that the Auditory understood it, as he has now laid it out? He knows they are not us'd to such favourable Constructions in things relating to the *Papists*; they may make things worse indeed, but seldom, I fear, take off from any thing they hear thus positively asserted in the *Pulpit*. And therefore, considering how different this Notion is from what those Words of the *Preacher*, according to the *general and vulgar* acceptance, do import, he must give me leave to set down those *Three Assertions* of the *Pulpit*, for so many *Clear Instances* of most *Foul Misrepresenting*.

Sixth Character of a Pulpit-Papist.

IN the Roman Church it (the Sacrament) must now be no longer a Representative, but a Real, Propitiatory Sacrifice; and Christ's Natural Body must be brought down from Heaven upon a Thousand Altars at once, and there really broken,—and his Blood actually spilt a Thousand times every Day.

ibidem.

Thus is this Doctrin of *Catholics* render'd in a Sermon at Oxford 1679. and in these few words are Two things Falsly

Shewn, 1. The *Sacrifice of the Altar* is made to be no longer a *Representative Sacrifice*: whereas Catholics believe, that it is *Representative*. 2. That *Christ's Body* is really broken, and his *Blood actually spilt upon the Altar*: whereas Catholics are taught, that this is done only *Sacramentally* or *Mystically*. And what's the *Plea of the Apologizer*? Only, that this is not *positively asserted* of the *Papists* Doctrin, but only a *Natural Inference*, and an *Arguing* against them upon their own Principles. And this is apparent, because, says he, the words *Now* and *Must be*, shew what the *Preacher* meant. To such a nice Point is the *Vindicator* reduc'd, to bring off the *Preacher*: so that to all such as, at that Sermon, did not understand the virtue of that *Now* and *Must be*, there are these *Two Falsities* suggested of the *Papists*: and *Protestant awkward Reasoning* is set out for *True Catholic Doctrin*: which is as bad *Misrepresenting* as can be. 'Tis not my Province here to examin the Truth of such *Reasoning* and *Inferences*: but yet, I fancy, there are few Men of Sense, who don't see throughly the weakness of such *Deductions*; whilst 'tis so easily reconcileable with Reason and Scripture, and so intelligible, that *Christ really Present in the Sacrament* may be offer'd to God upon the Altar by the Hands of the Priest, in Remembrance of the same Christ offering himself a Victim upon the Cross for the Redemption of Man: and consequently, that the *Sacrifice of the Altar* is *Representative* of that upon the Cross. Mr. Thorndike never scrupled the least at this, expressly owning the *Elements chang'd into the Body and Blood of Christ*, to be truly the *Sacrifice of Christ upon the Cross*, and to be both *Propitiatory* and *Impetratory*; and yet never deny'd it to be perform'd likewise in Remembrance of *Christ Crucified*. The other is not more difficult to be conceiv'd, viz. How *Christ's Body* may be *Really present* in this Sacrament, and yet his *Body* not *Really broken* there, nor his *Blood actually spilt*: since 'tis not Present there *Corporeally*, but *Sacramentally* only; which manner of Presence is no more consistent with *real Breaking* or *Spilling*, than are *Spirits*, or the *Glorified Bodies* of the Blessed, which tho' *real* and *substantial Bodies* still, are not withstanding not at all susceptible of those *Corporeal Accidents*. But however this may be obvious to any unbiass'd Judgment; yet we are, it seems, to be expos'd, according to every Man's Perverse

Epil. to Trag.
l. 3. c. 5. p. 11.

Perverse Notions; and every little half-pac'd Divine is to set us out under all the *Grossest Absurdities*, which he pretends are in our Doctrin, but are really nothing, but the rough thoughts of his own Inventive Brain: and if this be to pass for *True Representing* in a *Pulpit*, God defend all good Christians from the Edifications of such Truths.

Seventh Character of a Pulpit-Papist.

Popery puts out the Understandings of those of her own Communion, and tears out the Hearts of all others: whom she cannot deceive, she will destroy. The Absurdity of Auricular Confession is endless, where a Man unloads himself of all his Sins, by whispering them into Priest's Ears. Likewise Transubstantiation, where Men must renounce all their Five Senses. The Pope's Infallibility keeps a good decorum with the rest. He alone cannot err, and all others, without some of his assistance, cannot but err.

Good Advice to Pulp. Cant. 3.

After this manner was Popery describ'd in a Preface to a Sermon at Guild-hall 1679. and so much to a Protestant purpose, that were it such a Religion, as is in these few Lines describ'd, 'twere nothing less than the Duty of every Reasonable Christian to *protest* against it. But as long as these *Deformities* are only the Contrivances of her Disingenuous Character-making Adversaries, they only serve as an Argument to confirm her Professors in their Religion, whilst they behold it Attacked only by the Unchristian Artifices of *Passion* and *Imposture*. And let the Reader see how much these are concern'd in this Character, in which there are as many *Calumnies* as *Lines*.

1. It asserts, That Popery puts out the Understanding of those of her own Communion.

This is false; since 'tis certain, that Catholics have the same liberty of using and improving their Understanding, as the Members of any other Christian Society in the World; and there are none of her Deserters whatsoever, that have half so many Books, Catechisms, Commentaries, Expositions, &c. for instructing their Members in all the Mysteries of Faith, and Practical Duties

Duties of a Christian, as *They*; and if this be *putting out the Understandings* of those of her own Communion, whilst it takes so much care for the making them understand their Religion; then certainly those that help Men to see better, may be as truly said, to *put out their Eyes*. There's none certainly but knows, that whosoever will be a Christian, must submit his Understanding to the Belief of such *Mysteries* as are above it; this Catholics are taught to do: and Protestants too, if they have Christian Faith, must do the like. S. Paul read this Lesson long ago to the *Corinthians*, 2 Ep. 10. 5. where he teaches them to *Bring into captivity every Thought to the Obedience of Christ*. This captivity of our Understanding to Christ, and to the *Mysteries* he taught, is an improving, and illuminating the Understanding, and no putting of it out. And if it be upon this score, he lays this Scandal upon us, let him but take a Jew along with him, and, upon the same ground, he'll see as much done for S. Paul. 'Tis our comfort still, that in all things touching Faith, we have God and his Holy Spirit assisting in his Catholic Church to direct us: while we submit to this, we go safe and Rationally, and being taught to understand all thus propos'd to the best of our Capacity, there's no danger of our Understanding being put out.

2. *Popery tears out the Hearts of all others* (out of her Communion;) *whom she cannot deceive, she will destroy.*

This is false too, since tho' Catholics are bid to go and Teach all Nations, as Christ commanded his Apostles, and consequently their Successors the Pastors of his Church, to the end of the World; yet where Men are so obstinate, as to reject all Instructions, they are taught to go elsewhere, and only to pity and pray for such blind Souls, but not to destroy them. 'Tis true, in the Catholic Church care is taken, to preserve all such as are her Members, firm in her Communion; and there are not wanting Threats to keep the Inconstant from being Missed into Error; as likewise Punishments to reduce such as leave her, and blindly run after False Guides. And if for this reason she must be said to tear out their Hearts, and destroy such as she cannot deceive: what is to be the Character of this Preacher's Church, which, by consent of Bishops, is sent'd with such Laws, as punishes with Loss of Goods, Imprisonment, and Death, not only

only those who leave her Communion, but likewise those too who never were Members of it. This is a Cruelty not to be parallell'd amongst the worst of Christians. I cannot say, but that *Rash Zeal*, *Headlong Revenge*, or *Detestable Avarice*, may have hurried some of ours upon such *Barbarous Attempts*; but certainly never did any Christians deliberately and with Counsel, thus deeply engage themselves in Blood. 'Tis one thing to shed Blood in the heat of *Fury* and *Passion*, another thing to do it by *Law*, and if ours are thus to be condemn'd of Cruelty for some *Rash* and unaccountable Practices of this kind, which we detest upon Reflection; certainly others have a better Title to this *Infamous Mark*; who with such Severity, both in *Goods*, *Liberty* and *Life*, punish those with *Deliberation*, who never were of their Communion; and are so zealous in maintaining those *Laws* in force, by which they own themselves *Bloody* by Profession.

3. *The Absurdity of Auricular Confession is endless, where a Man unloads himself of all his Sins, by whispering them into Priests Ears.*

This again is a *Calumny* and *Misrepresentation*, since no Catholics teach, that only *Whispering Sins in the Ears* of a Priest is sufficient for their Remission. They own indeed Confession to a Priest in order to Absolution, and the same is allow'd by the Church of England; but besides this *Whispering*, they require likewise a *True* and *Heartly Sorrow*, joyn'd with a *Firm Purpose of Amendment*, and a *Sincere Resolution of avoiding*, thro' the help of God's Grace, all Sins and the occasion of them for the future: and this I hope, as no body will deny to be a proper Means, in order to Forgiveness; so likewise every one will see how unsincere this Preacher was in saying, *That a Man unloads himself of all his Sins by whispering them into Priests ears*, To make his Followers believe the *Papists* to be so Sottiſh, as to think their Sins forgiven by a *Whisper* only.

4. *Of Transubstantiation, where Men must renounce all their Five Senses at once.*

How is this true, that we must renounce all our *Five Senses* in the belief of this *Mystery*; since, if we follow our *Hearing*, which is the *Sense* by which *Faith* comes, we are oblig'd to believe it? *Christ's Words* expressly signify and declare, that the

the *Sacrament is his Body*. These Words we bear deliver'd to us by those, whom He has appointed to *Teach and Instruct* the *Flock*, to wit, the *Pastors* of Christ's Church: these Words we see likewise and read in the *Holy Scripture*. So that if we follow our *Ears* and our *Eyes* directed by the *Word of God*, we are bound to believe this *Mystery*, and consequently do not renounce all *Five at once*. And thus, whilst we let both our *Senses* and *Reason* be immediately directed by *God's Word*, which is *Infallible*, we more Reverence the *Scriptures*, and Believe upon better Grounds, than *Protestants*, who let *Natural Objects*, ever about *Mysteries* of their Faith, have the direction of their *Senses*, in which they are so often deceiv'd, rather than the *Word of God*, which cannot deceive them. We acknowledge, that to frame a *Judgment* of the *Nature* or *Substance* of a thing, we must depend upon the *Information* of *Sense*, and that the *Common* and *Natural* way, is to Judge according to the *Relation* the *Senses* give, from the *External* and *Natural Accidents* of the thing. But if we desire to frame a *True Judgment*, of what is the *Nature* and *Substance* of such an Object, not according to a *Natural Being*, but according to the *Divine Power*, and what it may have of *Supernatural*; the *Senses* ought not to be laid aside, but we must consider here too the *Information* These give, not now from the *Natural Accidents*, but from the *Word of God*, and the *Divine Revelation*; for tho' the *Natural Substance* of the thing be connected with, and best known by its *Natural Qualities*, yet a *Supernatural Being* not so; and therefore This is better known from what the *Senses* tell us from *God's Word*, and *Divine Revelation*, than from the *External Accidents* and *Natural Qualities* of the thing. I illustrate this by an Instance in another matter: If I have a *Present* sent me in a *Letter* by a *Friend*, and I intend to make a *Judgment* of the *True Nature* of it, and *What it is*; I cannot do this without the assistance of my *Senses*. But then These may inform me *Two ways*; either by *Looking* upon the thing it self, (which at present I suppose is a *Transparent Stone*) observing every *Cast* of the *Light*, how *Pale*, &c. or by *Reading* the *Letter*, which being sent from an *Excellent Artist*, gives a full Account of it; as likewise *Hearing* What the Bearer says, whom I know to be a skilful *Jeweller*. Now in both

both these ways I use my *Senses* in order to Judge of the *Present*, as to its *Nature* and *Value*. If I take the Information of my *Senses*, from the View of the *Stone* in it self; I Judge it, to the best of my Skill, to be no *Precious Stone*, but some *Counterfeit* or *Pebble*: If I take the Information my *Senses* give me from the *Reading* the Letter, and *Hearing* the Artist; I Judge it to be a *True Diamond*, upon their Authority and greater Skill, who being of known *Honesty*, do unfeignedly give me this Assurance. Now in which Judgment of these ought I in Prudence finally to acquiesce? Certainly in this last. And yet in so doing, I hope I should not renounce all my *Five Senses* at once. No, even in this Judgment too I should depend upon my *Senses*. And if in such a Case as this I prudently form my Judgment, from the Account my *Senses* give me of such Mens Authority and Knowledge, rather than from my own, because the *Nature* of the Thing before me, consists in something above my Skill: Certainly, when the Question is, *What is the Substance or Essence* of a thing, not *Natural*, but *Reveal'd* to be *Miraculous*, and according to the *Divine Power and Ordinance*? the Safest Judgment ought to be fram'd, not from what my *Senses* tell me of the *Natural Accidents*, but from what They tell me of *God's Word*, and the *Divine Assurance*; because, as Dr. Sherlock says, (*Preserv. against Pop.* p. 25.) *We may reasonably conclude, that God understands the Reasons and Nature of things, better than we.* Since therefore my *Senses* assure me from *Scripture* and the *Pastor's* of *God's Church*, that the *Sacrament* is *Christ's Body*: I am bound in *Reason* to Judge, it *Is so*; rather than from the *Natural Accidents*, to Judge it to be *Bread*. So that in thus Believing this *Mystery*, we do not Renounce, but Follow our *Senses*.

Fifthly, *The Pope alone cannot Err, and All others, without some of his Assistance, cannot but Err.*

This again is absolutely False: For tho' *Catholics* Believe, that the *Catholic Church*, whether *Diffusive*, or in its *Representatives*, viz. a General Assembly of *Bishops* under their *Head* the *Bishop of Rome*, thro' the *Divine Assistance* of the *Holy Spirit*, cannot Err in declaring *Matters of Faith*: and some *School-Divines* are of Opinion, that the *Pope* is assisted with a like *Infallible Direction*, even at other times. Yet

never did any *Catholic* Teach or Believe, that all others, without the *Pope's* Assistance, were under a *Necessity of Erring*. No *Determinations* indeed of others, without his Consent, are of *Force or Obligation* on the *Whole Church*, no more than is a *Vote of Parliament*, without the Approbation of the *King*, a *Law* to the *Nation*: Yet there's no necessity of Concluding them *False and Erronious*; but only *Not Authentic*. *Protestants* believe their own *Church* not to be *Infallible*; and yet they don't think it to lie under a *Necessity of Erring*. Why therefore must it be charg'd upon us, because we believe the *Members* of our *Church*, without their *Head*, to be *Fallible*, that Therefore *They cannot but Err*? This therefore is a most *Illogical* and *Aburd* Consequence, such as the *Apologizer* himself knows not how to justify, and yet he has not Goodness enough to acquit us from so foul a Calumny.

Eighth Character of a Pulpit-Papist.

Dr. Standish
ibid.

HE is *professedly* edified in *Ignorance* by his *Church*, *Praying* and *Propheying* in an *Unknown Tongue*. They make no other use or account of *Confession*, than what *professed Drunkards* do of *Vomiting*.

Thus is his Religion describ'd in a *Sermon* before the *Judges* at *Hewersford* 1684. but most abusively. 1. For tho' the *Mass* is said in *Latin* by the *Priests*, yet the *People* have it translated into *English*; they have it expounded in several *Books* at large, and are taught to understand, and have a true Sense of what is done; so that if they are *Ignorant*, 'tis to be imputed to their own Neglect, and not to any Design in their *Church*, which is so careful in providing all necessary Means for the avoiding that Inconvenience. But of this more afterwards. But his *Church*, besides *Praying*, *Prophecies* too, says the *Preacher*, in an *Unknown Tongue*. Here the *Apologizer* p. 20. is put to it, to save the Credit of the *Preacher*: He owns that by *Propheying* is meant in *S. Paul*, 1 *Cor.* 14. *Expounding the Scripture and Articles of Faith* to the *People*, and to be the same as *Preaching*: and knowing, that *Catholics* do this in the *Vulgar Language*; if the

the Preacher be understood in this common Sense of the Word, he cannot excuse him, from abusing his Auditory with a Calumny. But, says the Apologizer, it do's not appear to me that the Preacher here understood it of vulgar Preaching, because he knew it to be otherwise. Marry, if They never Preach'd contrary to what they knew, this would be a good Rule. But suppose he did not; yet he imposes upon his Hearers, whilst he asserts a thing of the *Papists*, which in the common acceptance of the Word is *absolutely False*; and yet leaves it to them to be taken as they please. And therefore whilst he says *absolutely*, that *They Profess in an Unknown Tongue*, which is the same as *Preaching*, he *Misrepresents the Papists*.

2. *They make no other use or account of Confession, than what profess'd Drunkards do of Vomiting.*

This is a most Putrid Calumny: and the *Vindicator* is so sensible of it, p. 21. that he dares not defend, what the Preacher asserts; but only, that so it is in the *Practice of many of their Church*. This indeed we don't doubt, but many in *Practice* abuse *Confession*, as they do all other Good things: but how different is it to say, That many *Papists* abuse *Confession*, and That the *Papists* *absolutely* make NO OTHER use of *Confession*, than what profess'd Drunkards do of Vomiting. The former, I fear is too True, but the latter is False, and a thing that no modest Man can say, without Blushing, out of a Pulpit. It may be as truly said, That the Ministers of the Church of England make no other use of *Preaching*, than what the *Profess'd Enemies of the Crown* do of *Libelling*, viz. to fill the People with Fears and Jealousies, and disaffect them towards the King and Government. And then after such an Aspersions, what a Come-off would it be, to say, I mean this only of the *Practice of some of that Profession*? This is the Case.

Ninth Character of a Pulpit-Papist.

1. **H**E pays his Devotions to *Saints* Canonic'd for Money and Treason. 2. In his Church they Pray to the Crucifix of Wood or Stone, as well as to Christ himself, and attribute as much Satisfaction and Expiation to it, as they do to the Blood of their

their Crucifix'd Redeemer. 3. Their Confession, instead of keeping up a Wholsom Discipline, is the way to corrupt it, and tends to the Debauching both Laity and Clergy.

This is Popery, as Painted out at *Lincoln-Inn*, Sep. 29. 1683. As to the First Point, it is only insinuated by the Preacher, with an *It is not lawful to Pray, &c.* which is as good as an Assertion to the Hearers, viz. *That the Papists do Pray to Saints Canoniz'd for Treason.* The *Vindicator*, to make this good, proves First, That it may so happen, that Saints may be Canoniz'd for Treason. Which is as much to the purpose, as for one to say, That the *Church-of-England-men* are Corrupters of God's Word, because, 'tis possible they may be so; as being in their Principles Fallible, as to what they Teach and Preach to their Flock. Secondly, he'll prove that it has been done; and then comes in the next Line with an Instance, in which it had like to have been done, as he says, but was not done. Lastly, he says, that *Thomas à Becket* was Canoniz'd for Rebellion, because he adher'd to the Pope against his Prince. No, 'twas for his *Vertuous Life* and *Martyrdom*, and the attestation of his Sanctity by undeniable Miracles. 'Tis not adhering to the Pope is enough to be Canoniz'd after Death. But if adhering to the Pope was Rebellion in that Bishop, what do's he think of a Doctor, who adheres to a *Neighboring State*, against his Liege Prince? And what of Those others here at home, who help to spread, and are so satisfi'd in *Seditious Libels*, design'd on purpose against the King and Government? Besides their Industry to uphold, in open opposition to their Sovereign, a *Device*, which was laid by ill Men, on design to exclude his Present Majesty from the Crown? If *Thomas à Becket* was a Traitor, for adhering to the Pope in some Ecclesiastical Privileges, how far from Traitors and Rebels are These, who joyn Hands with declar'd Traitors, and espouse the same Cause against their Prince? How might this be set out, if there were but Ten thousand Pulpits to Paint it to the best Advantage?

2. They Pray to a Crucifix of Wood or Stone, as well as to Christ himself, and attribute as much Satisfaction to it, as to the Blood of Christ.

This

This is every word an Infamous Falshood. And tho' the Indicator here to acquit the Preacher, from casting so unworthy, and worse than Heathenish Scandal upon us, appeals to the *Words and Forms* of some of our Prayers; and then says, That if *Words will make it plain, the Preacher was not mistaken*, pag. 24. Yet this is so childish a Plea, that me-thinks it ought to be beneath a *Divine*, especially a Man of Conscience, to charge so *Gross* an *Abomination* upon such a Frothy Pretext. For what if there are some Words in our Addresses, that, taken literally, import as much? Is this any more than what is found in Scripture, *Deut. 32. 1.* where *Moses* thus cries out, *Give ear, O ye Heavens, and I will speak; and hear, O Earth, the words of my mouth?* Is *Moses*, for this Form, presently to be accus'd of Calling upon the Material *Heaven* and *Earth* to hear him? If this way of Arguing were enough, pray, what might be said of the *Church of England* too? A Controvertist, with a *Forehead* to the Temper of one of Those who makes up against us, might positively accuse her in her Solemn Devotion, and most Religious Way of *Worship*, of Addressing themselves to the *Sun* and *Moon*, *Stars*, *Showrs*, and *Winds*; and calling upon, to their Assistance, the *Birds*, the *Beasts*, and the *Fishes*. And then for to make all this good beyond exception, he has no more to do, than to make this Plea: that, *This being a Charge of Words and Forms, we must know, whether the Charge be True or False, by considering those Forms; and if Words will make it plain, the Arguer is not mistaken.* For see all this in their *Canticle Benedicite* in the *Morning Prayer*. What Stuff is this? And yet these are some of the Methods, which the *Church of England* takes up to justify her self, to defame her Mother-Church, and to fill the World with Confusion.

3. *Making a Particular Confession of our Sins to Men, instead of keeping up wholsom Discipline, is the way to corrupt it, and tends to the Debauching both Laity and Clergy.*

To see whither an Indiscreet Zeal, and Blind Passion hurries Men, even to the blackning their own Church, whilst they inveigh against their Neighbors! Thus infamously is *Confession* painted out; and yet this very *Auricular Confession* was allow'd to all, and at all times, as a good Protestant Practice, in the *First Common-Prayer-Book* of *Edward the Sixth*. And the Church

Church of England now at this time *refuses no sort of Confession*, as the *Expounder of her Doctrines* says, p. 42. *whether Public or Private*. And even now in her present *Liturgy*, is the *Minister* order'd, in the *Visitation of the Sick*, to move the *Sick Person* to make a *Special Confession of his Sins*. Certainly if it were true, as the *Preacher* says, that *Confession* tends to the *Debauching* both *Laity and Clergy*, his *Church* is very much to blame, for appointing such a *Preparative for Death*, and ordering its *Members* thus to be *Debauch'd* at the last hour. But this I consider as the *Preacher's* *Hear*, who instead of reproving some *Abuses*, thus blindly falls foul upon the *Best of Institutions*. And the *Apologizer* has the *Grace* to follow him.

Tenth Character of a Pulpit-Papist.

W. Wray *th.* **T**HE Churches Interest is the Center of Their Religion, and Their Consciences turn upon the same Pin. Every thing is *Pious, Conscientious and Meritorious*, that makes for their Cause.

In this Colour was *Papery* set out in the Year 1682. A time when the *Church of England* was with such blind Zeal and Devotion both in *Desk and Pulpit* pursuing her own Interest in the unjust Defeating the *Papists*, that if the *Preacher* had turn'd his Eyes nearer home, he might have seen *Himself*, and his *Hearers*, an Instance of that Crime, he was even then charging upon his Adversaries. And tho' the *Apologizer* will have this True of the *Papists*, by a wrested Interpretation of a Constitution of the *Fathers of the Society*, contrary to the plain meaning of it. Yet after that, and all he can say, he cannot but own it to be a *received Maxim* amongst all, even the *Loosest* of our *Divines and Casuists*, that *No Evil is to be done, that Good may come of it*. And there's no *Protestant* but, upon Reflection, may call to mind, how Religiously the *Catholics* of this Nation have observ'd it, who, for so many Years, have been excluded the most considerable Places of *Honor, Trust and Profit*, which might have been so much to their own *Private Advantage*, as likewise to that of *their Church*; and yet have quietly and constantly quitted them all, rather than do an ill thing, take *Oaths, Tests,*

Tests, or go to Church, against their Conscience. Thus have they acted like the Best of Christians in the face of the World, without respect to the *Interest* of themselves or their Church; and yet, upon I know not what *Speculation* and *Pulpit-Inference*, are they most unjustly render'd, as Men without Conscience, as moving only upon Interest, and scrupling at nothing, nay making the worst of things *Meritorious*, so it be but for the Advantage of Mother-Church. *Wicked Men* of his Church, as of any other, may act upon such Principles, but to set out his *Religion* in these Colours, is a most Abusive Slander, and more becoming the Rudeness of *Sweet-Lettices*, than the Gravity and Sincerity, that ought to be in the *Pulpit*.

Eleventh Character of a Pulpit Papist.

1. **H**E changes Scripture into Legends. 2. Sacraments into N. Bisby ib.
Shews, Priests into Puppets. 3. Preaches Purgatory instead of Repentance. 4. Faction instead of Faith; never minds the Lawfulness of the Means, provided the thing be but done.

Thus was the *Papist* drawn in 1683. but without Truth or Charity: every Line being either absolutely False, or drawn with so much Disingenuity, that no more would be requir'd to make the Best of things *Ridiculous*. For how do's the *Papist* change the Scripture into Legends: when he is commanded by his Church, to own the Scripture as the Word of God, and obliged to assent to all therein deliver'd, as of Divine Authority, and of necessity to be believ'd with a Divine Faith: whilst for Legends, tho' he may read them if he pleases, as he do's other Histories, yet he is not bound by his Church or Religion, to give assent to, or believe any one Passage, in any Legend whatsoever? This the Apologizer understood very well, pag. 23. where he proves out of *Bellarmino* and *Canus*, that according to our own Principles, all these things contain'd in the *Lives of Saints*, tho' mention'd even in the Canonization, depend upon *Human Testimony*, as to particular Matters of Fact, and consequently are subject to Error. And therefore no sufficient ground.

ground for any Point of Faith; which can be built on nothing less than *Divine Authority*. And tho' some of these are inserted into our *Offices*, yet they are not there propos'd (as likewise *Particular Revelations*) as the *Scripture* is, to wit, as matter of *Faith*, but only as a Relation of some History, in the Reading of which, some Spiritual Advantage may be reap'd; as is at large discours'd above. Which is very different from what the Preacher says, that *he changes Scripture into Legends*.

2. How do's he change the *Sacraments* into *Shows*, when in his Church the *Sacraments* are not only *Shewn*, but likewise care taken, that they be duly Administred to all her *Members*? The *Apologizer* pretends the Charge to be True; because the *Cup* is shew'd to the People, which they don't partake of; and the *Hoft* elevated at *Mass*, and carry'd in Procession. And might not a *Jew* here step in, and with this Argument pretend, that *Christ Crucifi'd* was another *Show* upon *Calvary*, while he was there expos'd for some hours upon the *Cross* to the view of the World? But all this is nothing but a Method to teach *Atheists*, how to make the greatest Mysteries of Christianity Ridiculous. We know the Benefit of that *Oblation* *Christ* made of his Body and Blood upon the *Cross*, and likewise of that he Instituted at his *Last Supper*, where he gave his Body and Blood after an Unbloody manner, under the Forms of Bread and Wine for the *Remission of Sins*; and which is now daily repeated in the Church, according to the Command of *Christ*, which he gave to his Apostles, when he said to them, *DO THIS in Remembrance of me*; We know the Benefit there is in this *Continual Remembrance*. And those, who make a *Show* of this, are within one Step of those *Unbelieving Jews*, who made a *Show* of *Christ* in his Passion, when 'twas said to them, *Behold the Man*.

3. As for the *Third*, of *Preaching Purgatory instead of Repentance*, 'tis absolutely False, inasmuch as in the plain import of the words, it imprints this Notion in the Hearers; viz. *That the Papists don't Preach Repentance to the People, but instead of this they Preach Purgatory*. This, I say, is False, and so evidently, that the *Apologizer* dares not vindicate the Preacher in so foul a Calumny: and therefore instead of what the Preacher asserts, the *Vindicator* minces the matter, and pretends

tends only, that the *Doftrin of Purgatory* invalidates that of *Repentance*. Which too is False in it felf, fince we fee *Catholics* both in their *Lives*, their *Books* and *Sermons*, urge the *Necelfity* of *Repentance* as much and as effectually as *Proteftants*. And 'tis much more False as to *Preaching*, fince amongft fo many *Sermons* I have been at, both *Abroad*, and in our own *Country*, I have heard *Repentance* fo often pref'd to the *People*; and *Purgatory* never fo much as mention'd, unlefs it were to fhew the infufferable *Torments* of the *Place*, and how great the hazard is, even of getting thither. And amongft the *Printed Sermons* of *Spaniards*, *French*, *Portuguefe*, &c. that are extant in *Latin*, I challenge the *Apologizer* to find one that fo fets out *Purgatory* to the *People*, as to make them neglect *Repentance*: and if he do's, I'll be bound to fhew him a *Hundred* for his *One*, that enforce the *Duty of Repenting*, without the leaft hint of *Purgatory*, or their confiding in it.

4. He fays, *We Preach Faction inftead of Faith*, &c. This the *Preacher* faid of the *Papifts*, at a time, when the *Church of England* had been affifting a *Faction* about *Four Years*, with all the help the *Pulpit* could give them, in *Consecrating* their *Villanies*, and finding *Arguments* to gain them *Credit*, for the deluding the *People*. And tho' they cannot be *Advis'd* to be more *Cautious* for the future, without an *Apology* appearing in their behalf; yet I hope, 'tis not without fome *Sense* and *Shame*; epecially fince they have feen the *Cart* and *Pillory* fo often appearing in *Confutation* of thofe *Truths* that were then fo often *Dispens'd* to the *People* with the *Gofpel*. As for the *Faction* they can difcover in *Our Preaching*, let them do their beft, to find even *half* fo much; we freely give them a *Thousand Years* to review, for to match thefe *Four* of theirs. Let them take in likewise the *Sermons*, that are now *Preach'd* in our *Chappels* throughout the *Kingdom*. I hope they'll all appear *Instructive* as to *Faith* and *Manners*, but free from *Faction*. Can the *Church of England* fay as much of theirs at prefent, in which there are fo many unworthy *Reflections* made upon the *Religion* of their *Prince*; fo much *Animofity* blown up, *Fears* and *Jealoufies* infinuated into the *People*, and the *Government* made to them *uneafie*, even in the very *Method* that difpos'd them heretofore to *Rebellion*, and ended not, but with

the Murder of their Sovereign? I can't imagine them to intend the like Mischief at present; neither did they, I believe, heretofore, when they made way for it, by their *Indiscreet Preaching*. But when they have seen so lately the People exasperated to that degree by the *Pulpits* against *Popery*, as even in an Unnatural Rebellion to take up Arms against their Prince, and never leave pursuing him under the Pretext of his being a *Papist*, till they had brought his Royal Head to the Block under the same Notion: Methinks such as are *truly Loyal*, and boast themselves the *Best Subjects* in the World, should be more Tender of their *Sovereign*, than to venture upon the same Method with the *Son*, which prov'd so *Fatal* to the *Father*, and so *Dangerous* to the *Brother*. But I fear the *Excess* of *Jealousy* for their Religion, puts them upon being too Bold with their *Prince*; and that by a Just Judgment of Heaven, they are blindly *practising* the very *Principles* they have so often charg'd upon the *Papists*; *Making* their Church's Interest the Center of their Religion; *Preaching* *Faction* instead of Faith; *Esteeming* every thing *Conscientious* that makes for the Cause; *And* not minding the *Lawfulness* of the *Means*, provided the Thing be but done.

Twelfth Character of a Pulpit-Papist.

Dr. Tenison.
ibid.

THERE is a great noise of *Alms* made in his Church; but the Scope they too often vainly aim at, is the *Blessing* of a *Presumed Saint*; *Security* from the external force of *Evil Spirits*, by the *Charms* and *Spells* of *Monkish Conjuraton*, a sort of *Ecclesiastical Magic*. Nay, sometimes the Scope is that very wicked one of *Compounding* with Heaven by their *Liberal Alms*, for their *Un-forsaken Sins*; and here in this Nation (while this Island was enchanted with *Popery*) there were granted *Indulgences* even for what they call *Deadly Sins*, for many *Thousand Years* to come.

In this manner did Dr. Tenison render our Religion at S. Sepulcher's 1681. before the Honorable Magistrates of this City, in a Strain so unbecoming, that every ordinary Reader upon the Perusal, must necessarily be tempted to turn to the Title Page,

Page, to see whether it bears *Sermon* or *Play*. And therefore I think the Doctor, upon Reflection, might have rather given me Thanks, than quarrell'd, for my not inserting more of his Discourse; since, I am confident, the less I put in, was more for his Credit. But however, another Author has since done him that Right, as to transcribe him, and set him out more at length: let him view himself there drawn to the full, and then let him tell me, whether he be not oblig'd to me, for shewing him but in *Little*. I refer the Reader thither to be Judge, and in the mean time I'll throw away a Page upon him in the Examen of his Vindication; where I no sooner cast my Eye, but I see that being now a Doctor, he understands no more Our Doctrin or Practice, than, when he was a Child, he knew Gabbard from a Jesuit.

*Disquisit. and
Exposit. with
the Church of
Engl.*

1. He says, Sometimes the Scope is, that very Wicked one, of Compounding with Heaven by their Liberal Alms, for their Unforsaken Sins. This he positively and solemnly declar'd before so Great an Assembly, but without one word of Proof in the Sermon for so foul a Charge: and now when he takes upon him, to make his Defence, he only proves at large the Practice of Indulgences, but not a word of their being given for Unforsaken Sins, which is the chief Point of his so scandalous Aspersion. We own the Power of granting Indulgences or Pardons, as may be seen in our Profession of Faith; but that this can or may be done, either with Money or without, for Unforsaken Sins, this we look upon as Abominable and Absurd, in the sight both of God and Man. And amongst all that List of Pardons, he has heap'd up in his Defence, there is not one that he can pretend, makes for this intent, excepting that of Boniface 9. which too has nothing in it for his purpose, besides his own False Translation, and the Perverse Construction he puts upon it; the Effect I hope more of his Ignorance than his Malice. Since those words quoted by him, *Omnia Peccata etiam SINE POENITENTIA ipsius Consensibus relaxantur*, do not signify the giving Indulgence for all Sins WITHOUT REPENTANCE, as he translates them; but only the granting Indulgence for all Sins, to such as Confess'd to them without obliging them to undergo the Penances enjoyn'd by the Canons: for thus this word *Poenitentia* here signifies,

fies, and not *Repentance*, which is indispensably imply'd in their *Confession*, which cannot be rightly perform'd without *Repentance*. Thus grossly do's this Doctor mistake in his Defence, and upon such slight Grounds, positively from his *Pulpit*; blacken us with the worst of Infamy and Scandal, before so Great an Assembly. And the same he do's in the other part, where he says,

2. *That they have granted Indulgences even for what they call Deadly Sins, for many Thousand Years to come.* And this looks like an Asserting of that *Vulgar Reproach*; to wit, *That the Pope can give the Papists leave to sin for many Tears to come*; and is the thing he seems willing to imprint on his Readers, in all the Instances he has brought, by the way that he handles them. And yet this is most contradictory to the Doctrin we are taught, and to the receiv'd Notion of *Indulgences* amongst Catholics, who are so far from presuming upon *Leave to sin*, upon the grant of *Indulgences*, that they don't think, that any *One Sin that is past*, can be forgiven by an *Indulgence*. No, we are taught, that no Sin is forgiven, even in the Sacrament of *Confession*, without a sincere *Repentance*. And as for *Indulgences*, they are only for the Relaxation of the *Canonical Penalties* due to Sin; which being appointed and assign'd by the Church, may likewise, by the same Authority, be releas'd. And therefore, however *Indulgences* may be term'd *Pardons*, or said to be granted for the obtaining *Pardon for Deadly sins*; yet whoever considers, that they were many times given for *many Hundred years*; nay, as the Doctor has it, for *many Thousand years to come*; he must soon conclude, that this could not be giving *Leave to sin* for so long time to come, which so far exceeds the term of Mans Life: but only the Releasing of *Penances*, which being assign'd in proportion to the Sins, for some Sins, *Three years Penance*; for others, *Five*; for others, *Seven*; might with some careless Christians amount to that degree, that for *Fifty years of Life*, they might possibly have *Five thousand years Penalties* due to their Sins. This is it then we understand by *Indulgences* or *Pardons*, not a *Leave* or *Liberty to sin*; nay, not the *Forgiveness of Sins*; but only a *Discharge* from the *Canonical Penances*: which is very far from what the Doctor insinuates into his Auditory, which, as propos'd by him,

him, We acknowledge, is a Practice Unjustifiable: and if any Prelates in our Church, have formerly made an unjust Gain of Indulgences, we as little approve it as the Doctor: For tho' we may lawfully justify all good Practices, yet for Abuses, let those Answer that were concern'd in them.

Thirteenth Character of a Pulpit-Papist.

1. **I**F he be False and Deceitful to Mankind, yet Euge bone serve, all is well, and he in an instant is thought worthy of a better Kingdom. 2. No Man can be a Papist, but he whose Eyes are blinded by Education, or he who puts his own Eyes out by Atheism. 3. His Council of Trent expresseth its allowance of Picturing the Divinity it self; and accordingly Pictures of the Blessed Trinity (O Hateful Sight) are ordinarily to be beheld in Popish Churches. 4. He Prays to Images. 5. He Worships the Bread and Wine, not as Representations of God, but as God himself. 6. He is taught, that the Passion of Christ takes away only the Guilt of Mortal Sins, not their Eternal Punishment. 7. Likewise the Non-necessity of Repentance before the Imminent Point of Death. 8. And that the bare saying of Prayers, without either minding what he says, or understanding it, is sufficient to the Divine Acceptance. 9. So is he to appear before God dumb and senseless, like one of his Idols.

1. N. Bisby.
2. Hiccking.
3. Dr. Fowler.
4. Apol. for the Pulpit.
5. }
6. }
7. } D. Fowler
8. }
9. Dr. Hooper.
- ibid.

In these Colours were the Papists Represented from the Pulpit by these Preachers, in the Year 1681. when the time was, not of confuting them by Gospel and Reason, but by barbarously knocking them in the Head like Beasts. But all these Colours are either False or Deceitful, as might be easily shewn at large; but I am quite tir'd, as I fear, the Reader is too, by staying so long in this nauseous Stuff. I'll therefore pass them over, as such Calumnies deserve, with as short a Reflection as may be, but yet in order. And therefore as to the First, it is absolutely False; for Falshood and Deceit are no where recommended or taught by his Church, and are so far from fitting Men for Heaven, that I am certain, no Man, of what Church soever, guilty of those wicked Qualities, can possibly

possibly have admittance there, till they have first discharg'd their *Conscience* by a sincere *Repentance*, and made *Restitution* to the *Parries Injur'd* to the best of their power. This is the *Receiv'd Doctrine* of his Church: and I hope in their Dealing, they practise it as much as any. I don't question, but there are still Knaves of his Communion; but then let that Teacher, who has no such of his Coat, or in his Church, come and sling the first Stone.

The *Second* is False too; since 'tis known, that there are great numbers of *Papists*, who were never so by *Education*. And is it not an abominable and wicked Slander, to accuse all such of *Atheism*; and that had it not been for their blinding themselves by this, they had never become *Papists*? Since such as have made the Observation, find, that those, who were of a good Life when *Protestants*, continue to be so when *Papists*: and that many, who liv'd like *Atheists* when *Protestants*, become better *Christians* by being *Papists*.

The *Third* is likewise False; since the Council of *Trent* do's not allow the *Picturing* the *Divinity* it self, as the *Preacher* says; but takes particular care, if it happen (says the Council) that the *Histories* of the *Holy Scripture* be *Painted* or *Figur'd*, that the *People* be taught, that the *Divinity* is not therefore *Figur'd* or *Painted*, as if that could be seen with *Corporeal Eyes*, or represented in *Colours*. *Sess. 25.* which is just contrary to what the *Preacher* delivers. And therefore tho' sometimes in our Churches there may be seen *Figures*, to put us in mind of the *Blessed Trinity*; yet the like may be seen too in the *Frontispiece* of some *Bibles* and *Common-Prayer-Books* of the Church of *England*; to which the *Preacher's* Exclamation of *O Heavenly Sight!* may be as properly apply'd as to any thing of that nature in our Churches.

The *Fourth*, of *Praying* to *Images*, is false too; for we are taught to *Pray* to none but *God alone*; and to desire the *Intercession* or *Prayers* of such holy Persons, as are acceptable to *God*, whether in *Heaven* or *Earth*: These, we own, may be assisting to us, by the *Prayers* they offer up to the *Throne* of *God*: where *St. John* saw an *Angel* offering *Incense* with the *Prayers* of all the *Saints* upon the *Golden Altar*, which was before the *Throne*. *Revel. 8. 3.* But for *Images*, we confest them to be

be nothing but *Wood or Stone*, &c. that they can neither Hear, See, nor Understand; they are of some use indeed, inasmuch as they are *Sacred Remembrances* of Christ or his Saints; but are still devoid of all Power of *Helping* or *Praying* for us. And we acknowledge it a like Absurdity, to *Pray to an Image*, as to offer a *Perisition* to the *Statue* of the King. The *Apologizer* has found an odd Notion, pag. 32. of *leaving Prayers with an Image*: which I suppose is the same, as *leaving ones Grace in a Hut*, when a Man gives Thanks with that before his Mouth and his Eyes. And if this be his meaning of our *Praying to Images*, I wish he would expound it so to his Hearers at his next Meeting, otherwise I shall still take him for a *Misrepresenter*. If I charg'd any thing farther than due, in relation to this Point, in the *Advice to the Pulpits*, I ask the Preacher's Pardon, resolving to do him all the Right he shall require; for I assure him, 'twas nothing of *Design*, but *Mistake* only: and therefore I do not here set this Calumny under his Name, but quote the *Apologizer*, who both *asserts*, and pretends to *defend* it. And I wish the *Pulpits* would do us the same Right, in retracting and owning the many Wrongs they have done us, if Repenting be not beneath their Station.

The Fifth is False; since we worship only God himself, and not the *Bread and Wine*, which we believe not to be in the B. Sacrament. And therefore this Charge is to be reckon'd for *Misrepresenting*, by the Judgment of a former Adversary, who gives this Sentence: *If we put our own Opinions of his (a Papist's) Faith and Practice into his Character, this (says he) is Misrepresenting; because a Papist has not the same Opinion of these things, which we have, and this makes it a false Character.* *Ans. to Pap. Prot. pag. 17.* Let the *Apologizer* examin this Rule, and see whether it be not our Case, whilst the Preacher gives a Character of us, not according to *ours*, but his own Belief.

The Sixth is False; for tho' we confess a *Temporal Punishment* sometimes to remain due to Sin, after the *Guilt* is remitted; yet the *Eternal Punishment* is releas'd, through the Influence of the same Cause by which the *Guilt* is discharg'd, to wit, the *Passion of Christ*: and whatsoever Satisfaction we attribute to *Human Means*, yet nothing of this can find acceptance

ceptance or prevail with God, but through the help of his Divine Grace, and the Merits of Christ our Redeemer, who gave himself a *General Ransom* for the World, and yet requires we should apply it to our selves; which *Application of our* do's not at all derogate from the *Plenitude of Christ's Satisfaction*.

The *Seventh* is absolutely contrary to the Doctrine and General Practice of our Church, whose Members do generally go to *Confession* many times in the Year, and are under an *Obligation* of doing it at least *Once* a Year, which cannot be perform'd, as is directed by our Spiritual Books, but by a *Sincere* and *Heartly Repentance*: how then is the *Non-necessity of Repentance before the Imminent Point of Death*, a Doctrine of ours; when all in our Communion are bound by *Precept*, not to defer it past the Year? All our Divines indeed own *Repentance* to be *absolutely necessary* at the *Point of Death*; but that it is *not necessary till then*, I am certain is contrary both to the Receiv'd Doctrine of our Church, and the Practice of her Professors. And tho' we acknowledge, that a *Heartly Repentance* even at the *Point of Death*, is accepted by God, according to that, *At whatsoever hour a Sinner Repents*, &c. Yet this is not to be rely'd on: and we hear nothing so much discourag'd in our Books and Sermons, as deferring Repentance to the last; there being but *One*, as S. *Augustin* observes, throughout the whole Scripture, who truly Repented at the *hour of Death*, to wit, the *Good Thief*.

The *Eighth* is again contrary to our Doctrine: in all our Prayers, we being directed to preserve an *Actual* and *Lively* Attention: and the admitting *voluntary Distractions* at Prayers, being one of the *Sins*, of which every one that goes to *Confession*, is to make Examination, and to accuse himself; as may be seen in all our Books, that give Instructions in order to *Confession*. But it seems, by the *Apologizer*, this *Saying* of the *Preacher* is not charg'd upon us, as a *Profess'd Doctrine* of ours, but only as a *Consequente* of his own Head: and from whence do's he draw it? From this suppos'd Principle, viz. *The Romish Church enjoyns the saying them (Prayers) in a Language unknown to the Generality of the People; which too is none of the Truest*: for this is not enjoyn'd by our Church, to those that say Prayers: For the *Priests* saying theirs in *Latin*, understand what

what they say: and the People have theirs in their own Language, as may be seen in our *Munals*, and in our *Chappels*; where in the Hands of the People may be found *Prayer-Books*; as *Different* in Language, as those that use them are *Different* in Nation. And tho' the *Mass* be said in *Latin*, yet 'tis only as the Function of *Priests*, who understand it: The People have the same in *English*, and are instructed to accompany the Priest with Devotion, and be attentive to every *Mystery* of the Oblation: Which being a *Sacrifice* rather than a *Form of Prayer*, the *Attention* and *Devotion*, in respect to the People, do's not so much consist in the *Words* said by the Priest, as in what is done by him: as the *Devotion* of those *Devout Women* and other Believers upon *Mount Calvary*, in the time of the *Passion*, depended more upon being Attentive to what Christ Suffered, and the *Sacrifice* he offer'd for the Redemption of the World, than upon the *Words* that he spoke, which were not altogether understood, as the Scripture assures us, by the *Standers by*. In the same manner therefore as we should have been Attentive upon *Mount Calvary*, we are Attentive here in this Oblation, that is made upon the Altar, of the Body and Blood of Christ: and whosoever is at the time of this Service, *Dumb and Senseless like an Idol*, (which is the *Ninth Calumny*) must be necessarily as senseless as an *Idol*; since a *True Believer*, who has a *Right Faith* and Apprehension of this *Mystery*, can no more be present at it without Devotion, than he could have stood unmov'd under the Cross, while his Redeemer hung upon it. The *Jews* indeed were so then, and may be now, and all those who are like them, without Faith; but for a *True Believer*, 'tis impossible. But the Matter of *Faith* is the best Confutation of this Slandrous Consequence; whilst any one that takes a view of our People in time of *Mass*, will find them with as much Devotion and Attention, that is, as much unlike *Idols*, as *Professants* are generally at their *Common-Prayer*. So that all this is nothing but a Deduction grounded upon Ignorance, and consequently a *Calumny*, instead of a *True Character* of us: but I fear whilst the *Vindicator* makes the *Representer* an Abettor of such unreasonable Doctrin, 'tis not the effect of Ignorance only, but something worse: For tho his Assertion be, That *Prayers may be said Well and Devoutly, without attending to the Words or Sense of*

the Prayers: BUT RATHER PURELY ON GOD: which last Words are fairly left out by the *Vindicator*; yet whosoever considers this, will not find this makes anything for that *Careless*; and *Indevout* way of Praying, which is here by the Preacher charg'd upon the *Papists*.

Fourteenth Character of a Pulpit-Papist.

1. Dr. Hooper. 1. **T**O cover his Idolatry, he commits Sacrilege, steals away one of the Ten Commandments, and by the Index Expurgatorius blots the Two Tables themselves.
2. Dr. Wallis. 2. For his Absolution 'tis not necessary he should be sorry for his Sin, but only for the Penance.
3. Id. 3. And if this should fail, 'tis but being at the Charge of an Indulgence or Pope's Pardon; that is, to purchase so many Pennyworth of other Men's Merits: and this is what is requir'd by way of Commutation, instead of Regeneration, Sanctification, Holiness and a Godly Life.
4. B. E. 4. Auricular Confession, their great Intelligencer and Liege-Nuncio, is the main Curb of the Laity, whereby the Clergy hold them in awe, in being admitted to all the Secrets of States and Families, thereby to work their Purposes and Plots: 'tis a Matter of meer Interest, and were there no Gain in it, they would be afraid of it.
5. Id. 5. Ignorance is the Mother of their Devotion, which they are bound to by Vow, and under the severest Penalties.
6. Dr. Sharp. 6. They must wholly submit their Reason to an Infallible Judge, even so far (if one of their greatest Authors say true) to be bound to believe *Verum* to be *Good*, and *Wise* to be *Good*, if it shall please his Holiness to say so.
7. Dr. Butler. 7. Their Church-men must live a Single Life, whether Honestly or no, it makes no matter.

In this manner was the *Papist* describ'd in the Years 1678, 79, 81, 82. All Plotting Years; Years wherein *Truth* and *Honesty* acted but very small Parts, and were not for the Turn; and I fear, had not that free access to the *Pulpit*, at least unmix'd from Passion and Prejudice, as became Preachers of the Gospel. This Character may serve for Instance, in which the *First Charge* is not sincere; since 'tis known, that *Catholics* have the *Ten Commandments* in their *Bibles* and *Catechisms*; and if they are set in *short* in some little *Abstracts* of Christian Doctrin,

Doctrin, in compliance to the weakness of some Memories and Capacities; yet this is far from what the Preacher says, of *Striking away one of the Commandments*; since this that they do to One of them, they do to more. setting down only the Words of the Precept, without the Addition of *Threats*, *Promises*, or *Explications*, as may be observ'd in the *First*, *Second*, *Third* and *Fourth*.

The *Second* is like this: For that Sorrow which the Council of Trent requires for Absolution, includes a *Desperation of the Sins committed*, and a *Firm Purpose of not Sinning for the time to come*, as may be seen *Self. 14. cap. 4.* and this, I think, is little less than Contradictions to the Saying of the Preacher.

The *Third* involves an *Absolute Falsity*, whilst it supposes, that a *Papist*, who is sorry neither for his *Sins*, nor the *Punishments* that attends them, has no more to do, than to procure or buy a *Pope's Pardon*; and that this is sufficient for him, instead of *Repentance*, *Amendment*, and a *Holy Life*. This is a most abominable Doctrin in it self, and most injuriously charg'd upon us in these words (*This is what they require*) by which the Preacher insinuates it into his Hearers, as a thing approv'd by our Church. Which is so far from being True, that the only ground for it, appears only in the *Practice* of some profligate Men; which is a way of *Representing*, that if follow'd, will draw even the *Infinite Mercy* of God under the same Scandal; there being not wanting many Christians, who presuming upon this, continue on in their Wickedness without Remorse.

The *Fourth* is a most odious Character of an Institution allow'd even in the Church of *England*; a meer piece of *Droolery*, and a Demonstration of the admirable skill these Men have, in making the best of things Ridiculous. And what wonder, that We are set out thus *Black and Deform'd* by them, who have no more respect for their own Church, than thus to expose, what she approves? But of this we have spoke before.

The *Fifth* is a great Calumny, and only an empty *Consequence* of the Preacher, instead of what we *Profess*. And tho' the Apologizer pretends to make it out, viz. *That we are bound to Ignorance by Vow*, and instances in the *Monks*, *Friers*, and other *Religious Men*; yet every *Liberty* in the *Christian*

World, is an evident Confutation of this weak Pretence, whilst the greatest part of Books of all sort of Learning, that are extant, have those very Men for their Authors, who are thus confidently asserted, as bound to Ignorance by *Vow*.

The Sixth is a most gross Abuse of Bellarmine, who do's not say that *We are bound to believe Vertue to be Bad, and Vice to be Good, if it shall please his Holiness to say so*, as the Preacher positively declares; but on the contrary defends, that 'tis impossible for the Pope so to Err, as to declare *Vertue to be Bad, and Vice to be Good*, it being his Opinion that he is thus *Infallible*. This is the *Doctrin* this Author absolutely stands to and proves: the former words of the Preacher are only us'd by Bellarmine, not as his *Affertion*, but only as an *Inconvenience*, which he says would follow, if this *Doctrin* of his were not true: Just as if I to prove, that the Scripture cannot Err in *Commanding Vice, or Forbidding Vertue*, should thus argue: If the Scripture could thus Err in *Commanding Vice, or Forbidding Vertue*, we should be bound to believe *Vertue to be Bad, and Vice to be Good*, because we are bound to believe that to be *Bad*, which the Scripture *Forbids*, and that *Good* which it *Commands*: And what Absurdity in thus arguing ab *Inconvenienci*, when I have before positively asserted, that 'tis impossible it should so Err? And yet this is our Case, in which the Preacher most abusively and falsly sets out the *Inconvenience*, from which Bellarmine argues for his *Conclusion* or *Doctrin*, which is a most inexcusable Aspersi^{on}. I desire the Reader to examin this Place of Bellarmine (*De Rom. Pont. l. 4. c. 5.*) to discover which Side is to be condemn'd; whether Bellarmine of *Impiety*, or the Preacher of *Forgery*: and this because I find this same thing urg'd against Bellarmine, not only in this Sermon, but likewise in others, and by our present *Apologizer* too, pag. 30.

The Seventh is utterly False, it being no indifferent thing in our Church, whether the Clergy live *Honestly*, or not; since for them to live *not Honestly*, is certainly a most grievous Sin, no less than *Sacrilege*. And is it indifferent, whether they Sin or no? The *Apologizer* dares not undertake to make this good; and therefore he falls much below the Preacher, pretending only, that *more care* is taken that they live *Singly*, than that they

they live *Honestly*; and this chiefly, because the *Punishment* for a Clergy-man that *Maries*, is much greater, than for one that keeps his *Concubine*. Which is as much to the purpose, as if I should say, that according to the Principles of the *Church of England*, it *matters not*, whether her *Members* turn *Turky*, or no; And then should bring this for Proof; because she has *severe Penalties*, even of *Death* it self, for such as become *Papists*, but none at all for those that turn *Turky*: And because 'tis thus evident, that she takes *more care* in the *One Case* than in the *Other*; Is this enough to justify a *Preacher*, in declaring, that the *Church of England* is careful indeed to preserve her Professors from *Popery*; but whether they *turn Turky* or not, with her it *matters not*? Yet this is the Method of setting out the *Papists* in their true Colours, and if you challenge them of *Misrepresenting*, they take it ill forsooth, and with the *Woman* in the *Proverbs*, c. 30. wipe their Mouths, and then ask, *What Evil have we done*?

For my part, I cannot tell what Evil they intend, or how far their *Intrest* or *Passion* puts them upon Arguing in defiance to their own Conscience: but this I am certain, that they most grossly abuse us, in setting us out thus *Black* and *Odious* to their Hearers, upon such Imaginary Grounds, and the vain Constructions of their own prejudic'd Phancies: which are so fertile in producing *Consequences*, such as are serviceable to their Turn, that I cannot imagine any thing of Christianity so *Perfect* and *Complete* in it self beyond Exception, as to be capable of standing the Test of, this *Church-of-England-Method* of *True Representing*. The Reader may have observ'd in the perusal of these *Characters*, and more at large in the *Advice to the Pulpit*, what ways they have to run down *Innocence* with *Applause* and *Triumph*: What sly *Insinuations* and pretty *Pretextes* they make use of, to work the People into the *Belief* of what they please: How safely they can *Practise*, what they are actually condemning in their Neighbor: What excellent *Turns* they can give to Authors, bend a *Text* to the best Advantage: *Gloss* to Admiration, make the most *Sacred* things look *Prophane* and *Ridiculous*. These, and many other such Sleights and little Arts may be seen in these *Instances* and *Characters*, which are so unjustifiable upon this score, that I profess I would

would not be guilty of dealing thus *unjustly*, or *wronging* even the most *undeserving* of Neighbors in this nature, for a thousand Worlds; since, I am satisfied, I must first lay aside Conscience and the thoughts of Salvation, before I could enter upon so unwarrantable an Engagement. I do not here accuse any Adversaries of *knowingly* incurring this Guilt; but I fear *Education*, *innate Animosity*, *Intrest* or other *Passion*, so far biasses their Judgment, as to make the most Unreasonable of Methods appear to them Just and Reasonable. All that I'll say at present is, that if to be a *Papist*, is to be that which is here describ'd in these *Characters*, that then certainly to be a *Papist*, is to be the *Worst of Men*; that 'tis but Just the *Pulpits* should expose his *Errors* and *Abominations*, and the People hate and detest them: and that 'tis so far from being a doubt whether he be a *Christian*, that 'tis certain he can be *none*: and that if he be bound to *Believe* and *Live* according to the *Principles* here laid down, he can have no Right to Salvation.

And of this I desire the *Defender of the State of the Controversie* to take notice, that in this I answer his *Challenge*; and here do declare to him, that these *Doctrins* as here set down by his Fellow Ministers, and charg'd upon the *Papists*, I do detest and abominate: and that since to be a *Papist*, according to the Notion of the *Pulpits*, is to believe according to the Form asserted in *their Characters*, I would be a *Turk* as soon as *their Papist*. This Declaration I make for his Satisfaction, since he desires it; and if it be the thing I ought to have done, as he says, I here do it now, if this will end the Controversie; but I must caution him to be a little more Reasonable, than when he made the late Resolution, of thinking nothing to be detestable amongst all the *Doctrins* laid to us, besides such as I expressly reject; since 'tis impossible I should ever sum them up, there being scarce a *Sermon* or *Book* of theirs; but what furnishes fresh Matter; and like *ill-Weeds*, grow every day: however, if he'll but send me word, when the *Guides* of his Church are become such *Lovers of Sincerity* and *Truth*, as to leave off *Calumniating* and *throwing Dirt* against us, I shall then be in some hopes of bringing the *Detestable Doctrins* into Number; but till then, he must never expect to see it. And in the mean time, I desire him to draw me up an exact

exact Catalogue of *all* and *every Sin*, by which the Commandments are broken; if he'll but offer at this, he may fall something into the account of the unreasonable Task he has put upon me.

By this time I hope the Reader is satisfi'd, that 'tis not without Reason the *Papists* complain of being *Misrepresented*; and tho' some have had the Confidence, to pretend that we have not produc'd *One clear Instance* of it, yet that now we have *Many*, and *Many more* they may have, if it be requir'd. And this, I hope, is sufficient to put an end to *one half* of the Controversie, which was the Subject of the *First Book*, to wit, that the *Papist* is *Misrepresented*: And if any make Exceptions against the Character of him thus disguis'd, as 'twas drawn *there*, I'll never quarrel upon that score; let that be ras'd out, and these others take the Place, which 'tis likely are more Authentic.

As for the other Part, to wit, of the *Papist Represented*, I here own it again, that it is the *Papist I am*; and whoever assents to that Character, in that very Form, has done what is requir'd, as to those Particulars, to be made a Member of our Communion. This Offer may be said to have been Answer'd over and over: But the Matter of *Fact* defeats all those Answers, and is a Demonstration, that they are nothing but Shuffling: For whilst a Man may be receiv'd upon those *Terms*, and yet cannot be receiv'd unless he assents to the *Faith* of the Church, 'tis evident, that in that Character the *Faith* of the Church is *Truly Represented*. Our new Adversary has one Cavil here to put in, *viz.* That the Character of the *Papist Represented*, is not a good Character, because the Faith of a *Papist*, as stated under each Article, is not *All* his Faith. And may not he, upon the same score, reject the Gospel of *S. John*, for being no *True Gospel*; because it do's not contain *All* that *Jesus* did or spoke? If it be *true*, as far as it goes, and rectifies the most Considerable of those Mistakes, and prejudic'd Opinions, which are either designedly or ignorantly laid against *Catholics*, it do's as much as was intended by it: but to think, that it ought to reach to every Particular, was more than ever I could pretend to. And to this Difficulty I desire this *Answerer* to let me know his Opinion of the *Exposition of*
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the Doctrins of the Church of England, whether it contains under each Article, *All that is of Faith in that Church?* and whether if any thing be omitted, it is to pass for a *Misrepresenting Trick*, as 'tis here term'd? But this Man has still another Scruple, pag. 33. That if he should come into our Church upon the Terms I have propos'd, whether I will be Security, that he shall not be press'd to profess and practice that Popery, which I have either deny'd or conceal'd. Marry, if he means by that Popery, the Pulpit-Popery, a part of which is set down in the Characters above, I'll give him the same Security I have my self, viz. the Assistance of the Holy Ghost promis'd to his Church, which will never permit it to lead her Members into such Abominations: he may have the Security too of a good Conscience, which cannot be press'd to the profession of so much Evil. And in this he may see his other material Question Answer'd, pag. 34. *Whether he may be admitted into our Communion, with that which he calls Old Popery?* For if his Old Popery be the Pulpit-Popery, he sees we reject it: and I tell him, that whatsoever Church would receive him, with the Profession of all those Scandalous Doctrins the Pulpits charge against us, I would be sure to be no Member of it; and if there were no other but that Church amongst Christians, I would then begin to look towards Turkey. And here this Answerer may now begin to perceive, how unsuccessful he is in his last Trick, of endeavoring to make a Difference betwixt me and the Learned Vindicator of the Bishop of Meaux, whilst he now sees, that the Popery I detest and abominate, is this Pulpit-Popery, as describ'd by the Parsons, in which there is so much of Insincerity and Passionate Deductions, with other worse sort of Dealing, that I again own it to him, that I cannot but declare against it. I meddle not here with the Different Opinions of School-Divines, I leave them exercising their Wits in Speculations; but when a Parson designedly enters amongst those Niceries, and picks out such of them as he knows will look absurd to his Auditory, and having play'd with them a while in the Pulpit, shewing all Sides but the Right, displaying them into most monstrous Consequences, leaving the People to take all according to their own Vulgar Notions, without expounding to them the Sense of the Schools; and after all concluding, *Do you see what*

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the Papists Believe? Do you see what they Teach? Here I step in, and cry out, Misrepresenting: whilst by these Means insinuated into the People, as if to be a Papist were to believe all as they have laid it out in their Pulpits, and so forth.

And for the rendring these kind of Religious Frauds Unsuccessful, I in my First Book, presented the Reader with a View of the greatest Part of our Doctrins, as Receiv'd and Profess'd in our Church: And in assigning Matters of Faith, I observ'd, not a different, but the same Rule with the *Indication*, whilst I have declar'd nothing as an *Article of our Belief*, but what has been thus positively determin'd by the *Church Representative*, or is so acknowledg'd by the whole *Body Diffusive*, which is still equivalent to it. And the current, passing of the Book, and general Reception of it, amongst *Catholics*, argued strongly enough, that it was exact as to all this. But because I design'd that Book for the Public, I did not content my self, with the bare stating such our *Avow'd Doctrins*, or *Articles of Faith*; but I likewise added short *Expositions*, in relation to some *Protestants Objections* generally made to each Article, of *How can this be? Wherefore is this? &c.* And the *Expositions* I own to be no *Articles of Faith*, but only some receiv'd Notions relating to the *Articles of our Faith*, as they are oppos'd by *Protestants*, or search'd into by the *Curious*. And these were so far from being my Private Sentiments, that the Reader may find the same in our *Ordinary Scripture-Catechisms*, of which there has been Printed, in this Nation in a few Years, not less than *Twenty thousand*. And I hope so general a Reception is sufficient to justify them against all Cavillers, and to convince any considering Men, that to Assent to the Catholic Faith, as so Expounded (which is so contrary to what *Protestants* say, or to the *Pulpit-Popery*) is sufficient for any Member of our Church. And if there be other ways of Expounding the same Articles, there's no Inconvenience in this; since where the *Faith is the same*, there may be variety of Opinions, as to the *Hows* or the *Whys*. And this, I hope, the Answerer will understand, if he please but to review *The Exposition of the Doctrin of the Church of England*; in which, tho' the Author undertakes to propose *That Form of Faith, that is openly profess'd and taught without any Disguise or Dissimulation in the*

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Church of England, as he says, *Prof. pag. well*, yet I fancy, amongst those Expositions; he'll find several *Opinions* of *Private Doctors*; instead of Points positively so determin'd by that Church: Let him but look over that a while, and I believe he may have as much reason to call in question the Title of that Book, as that of the Bishop; and that according to his way, I think, it ought to bear thus: *An Exposition of Some bodist Private Sentiments concerning the Doctrin of the Church of England*. I leave him to consider this a while; but I beg him to be Civil with the *Author*, and use him tenderly; for If he should deal roughly with him, as he do's other his Adversaries, and call him *Madman* or *Fool*, he might take it unkindly, and tell him, this do's not agree with his Coat. I believe 'tis better advise him, to take some other honest Employment, as to Dig, or make *Almanacks*, rather than write Controversie: for this Gentleman can tell him, that to *Impose upon Adam in Books of Divinity*, and to *take a convenient Stand near the Town*, is much alike for the Honesty of the Undertaking. I expect he'll take some pains with him, since he is resolv'd to spend no more of his time with the *Indicator* or *Representer*: These, he says, are like to be *Privileged Persons* as to him, since he's resolv'd to Answer them no more: they are not it seems so Good-natur'd, as to be Confuted by him, and he takes it unkindly at their hands. But however, those who know how *abusively* he treats his Adversaries, must needs take this for no small *Privilege*: And therefore We cannot but thank him for this his Resolution, tho' late, of calling us *Knaves* or *Fools* no more. Which in his Language is the short of his *Making Replies*.

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